ANDREW J. SHIPMAN

MEMORIAL

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SANTA BARBARA, CAL.

Andrew J. Shipman

A MEMORIAL
OF
ANDREW J. SHIPMAN

His Life and Writings

EDITED BY

CONDÉ B. PALLEN, PH.D., LL.D.

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NEW YORK
ENCYCLOPEDIA PRESS, INC.
23 EAST FORTY-FIRST STREET

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THIS volume is for a testimonial of the high esteem and admiration in which the late Andrew J. Shipman was held by his friends, whose names are herein inscribed. It is also, in a measure, the perpetuation of some of his many achievements in numerous fields of activity, as well as an inadequate though affectionate tribute to his virtues as a citizen and a churchman, whose thought, whose word and whose deed were always in perfect accord with the high ideal of life which he cherished so ardently and exemplified so nobly throughout his career.

The editor wishes to express his thanks to the publishers of "The Catholic Encyclopedia" *(Moscow, Glagolitic, Iconostasis, Hungarian Catholics in America, Slavs in America, Slavonic Language and Liturgy, Greek Catholics in America, Rites in the United States, Raskolniks);* "The Catholic World" *(Spain of To-Day, Recent Impressions of Spain, McClure's, Archer and Ferrer);* "America" *(How Ferrer Was Tried, Latest Tactics as to Spain, The Poles in the United States);* "The Columbiad" *(A Vision of American Citizenship, Stretching the Constitution, The Catholic Part in Civic Progress, Cardinal Raphael Merry del Val);* "McClure's Magazine" *(An American Catholic's Review of the Ferrer Case);* "The Messenger" *(Our Italian Greek Catholics)* for permission to reprint articles of Mr. Shipman's originally appearing in their respective publications.

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RESOLUTIONS ON THE DEATH OF ANDREW JACKSON SHIPMAN

RESOLUTIONS

St. George's Ruthenian Greek Catholic Benevolent Association

At a meeting of the St. George Ruthenian Greek Catholic Benevolent Association, held on November 6, at 28 East Seventh Street, New York City, resolutions in memory of the late ANDREW JACKSON SHIPMAN were unanimously adopted. Mr. Shipman had been for four years the only honorary member of the association—a signal mark of friendship and grateful esteem on the part of the Greek-Ruthenians toward a benefactor whose services in behalf of the Catholics of the Uniat churches in this country cannot be overestimated.

That the Greek Catholics feel keenly the loss they have sustained in Mr. Shipman's death, and cherish gratefully the memory of the brilliant services he performed for their welfare and prosperity, the memorial eloquently sets forth. Tribute is paid to the upright life and noble citizenship of the deceased, which are pronounced an inspiration to his fellows.

The tribute closed with an expression of sincere sympathy and condolence with Mr. Shipman's sorrowing family, and bears the following signatures: The Rev. N. Pidhorecki, president; B. Hociak, O. Sawicki, M. Sterka, Petro Palega, N. Wisciak.

MOHANSIC STATE HOSPITAL

We, the Board of Managers of the Mohansic State Hospital, in annual meeting assembled, to record how highly we valued the life: how deeply we deplore the death of our honored and beloved president, do resolve:

WHEREAS, from the inception of this Board

ANDREW JACKSON SHIPMAN

has been its president and although this was but one of the many disinterested public burdens that he assumed, he devoted without stint his time, his great talents and his wide learning to its affairs.

Unattended by the acclaim of the multitude he served!

The recipient of no personal reward from the vast interests for which he labored, he spent with generous prodigality in the public service a large measure of the life allotted to him. He was a man upon whom the state leaned and he became a pillar of her strength, and

WHEREAS, his kindly, courteous and noble character has endeared him to us and to all with whom he was associated.

RESOLVED, that in his death, which occurred on October 17th, 1915, his country and his state lost a model citizen, a generous patriot and we and all his associates a loved and honored friend. To his immediate family in their immeasurable loss, we can but tender our deepest sympathy.

RESOLVED, that this resolution be spread upon our minutes and a copy sent to his family.

A. OUTRAM SHERMAN,
Secretary.

HELEN GOULD SHEPARD
JOHN J. CRENNAN
MARY FLEXNER
SEABURY C. MASTICK
WILIAM D. GRANGER

GEORGETOWN ALUMNI SOCIETY OF NEW YORK

By the death of
MR. ANDREW J. SHIPMAN
the
GEORGETOWN ALUMNI SOCIETY
of New York City

has lost one of its most distinguished and zealous members. His ever ready service, his generous co-operation in everything that promoted the welfare of his Alma Mater and the Alumni Society, his warm friendship for his fellow-alumni, and his generous assistance whenever the occasion offered, not only endeared him to all, but made him a shining example of devotion which few can emulate but none excel.

His generous nature led him to give his time and talents without stint to every worthy cause.

The distinguished position which he won by solid merit in his profession, his notable public and civic services which he gave freely and with largess in more than one direction, his sturdy and uncompromising love of truth and justice as a Publicist, the great work which he accomplished out of the fullness of his charity for the Catholics of the Uniat Churches in the United States, make a unique and distinguished record which is a source of just pride and gratification to his fellow-alumni.

While his loss in death is the cause of deep grief, his illustrious example in life is a source of great consolation.

To his afflicted family the
NEW YORK ALUMNI SOCIETY
extends its profoundest sympathy.

J. LYNCH PRENDERGAST,
President.
JAMES S. MCDONOGH,
Secretary.

THE ENCYCLOPEDIA PRESS, INC.

At a meeting of the
Board of Directors
of the
ENCYCLOPEDIA PRESS, INC.
held November, 1915, the following resolution was upon motion unanimously adopted.

In the death of
MR. ANDREW J. SHIPMAN
a Director of the Encyclopedia Press, Inc., this Company suffers a loss which can be no more estimated than the grief of his fellow-Directors can be expressed in words.

Not only is this Company deprived of his most valuable and generous services, but many other important interests, both civil and ecclesiastical, suffer likewise.

The readiness, ability and wisdom with which he promoted the enterprise of publishing "The Catholic Encyclopedia" are entitled to the unceasing gratitude, not only of those with whom he co-operated in the production of the work, but of all who in any way derived benefit from its use. His name should be inseparably connected with this enterprise.

The Directors of this Company and the Editors of "The Catholic Encyclopedia" express their deepest sympathy with Mr. Shipman's Widow and Family.

CONDÉ B. PALLEN,
President.

W. C. J. MAGEE,
Secretary.
JOHN J. WYNNE
ARTHUR KENEDY
THOMAS F. WOODLOCK
EUGENE A. PHILBIN
JOHN D. CRIMMINS
CHAS W. SLOANE
THOMAS J. SHAHAN
EDWARD A. PACE

XAVIER ALUMNI SOCIETY
Cor unum et anima una

At a Regular Meeting of the
Council of the
XAVIER ALUMNI SODALITY
of the City of New York
held on the 28th day of November, 1915, the following resolution offered by

JOHN B. DOYLE

was unanimously adopted:

WHEREAS,

ANDREW JACKSON SHIPMAN

has passed away, and

WHEREAS, during the years of his life's work he was constant in his devotion to the

XAVIER ALUMNI SODALITY

as Sodalist, as President and in its Council, and—

WHEREAS, his passing is a loss not only to the Sodality but, in its deepest significance, to the Church and to the State, for in him was realized the noblest ideal of a Christian gentleman. With a personality of rare simplicity he combined the choicest gifts of mind and heart; his remarkable talents and attainments he used ungrudgingly for the benefit of others and to make our Faith better understood; he pursued the Law as a vocation of honor and of cherished traditions; he served the State purely, turning from praise or emolument; he ever championed the Right and in particular the Eternal Right of Christ's Teaching, and by his stainless character, his respect for her authority, and his observance of her ordinances, reflected in every day of his life the spirit of holy Mother Church. THEREFORE, it is

RESOLVED, that this be adopted as the unanimous sentiment at our grief and that it be spread upon the minutes of the COUNCIL OF THE XAVIER ALUMNI SODALITY. *And* it is

FURTHER RESOLVED, that a copy hereof be engrossed and signed by the *President* and the *Reverend Moderator* and presented to the wife of our late lamented member to express in some measure our sorrow and sympathy.

JOHN A. RYAN,
President.

T. J. CAMPBELL, S.J.
Moderator.

Catholic Club of New York

The Catholic Club of the City of New York at its regular monthly meeting held at the club house on November 11th, 1915, unanimously adopted the following memorial of MR. ANDREW J. SHIPMAN and directed its entry on the minutes.

Andrew J. Shipman died at his home in this City on October 17th, 1915. He had been a member of this Club for more than sixteen years. He served as a member of the Board of Managers in 1908-9. He was one of the Vice-Presidents in 1909-10-11.

His character was admirable. His intellect was of the highest order. His personality was charming. He was a man of great vigor of thought and of loyalty to principle. He joined to these remarkable qualities an industry which was probably his most extraordinary gift.

In all his official duties while an officer and manager of this club he illustrated this vigor, loyalty and industry so well that when he retired in 1911, he left behind him a reputation for efficiency which still continues. He was particularly zealous in all matters relating to learning and philosophy and the intellectual life. As chairman of the Library Committee he served the Club with signal success.

His work in other ways is known to every one. He shed lustre on our membership by his achievements. Whether at work in his profession of the law or in public affairs or in the special field to which he devoted so much of both his mind and his heart in his later years, the care and protection of the Uniat Catholics of the Oriental rites; the fame of his deeds was received by his fellow members of the Catholic Club with affectionate satisfaction.

He did excellent work in the Constitutional Convention of 1915. Indeed it was his zeal and untiring devotion to his duties as a delegate which broke down his vigorous health and brought about his untimely death.

In the midst of these great labors he remained one of the gentlest of men. He endeared himself to all by his genial disposition and his unselfishness. He was one of our most beloved members and his passing leaves a real gap among us.

God in His Divine Providence has removed him in the flower of his activity and success. We are sure that he has passed to the great reward of His good and faithful servant.

Catholic Theatre Movement

The Executive Board of the Catholic Theatre Movement at its regular monthly meeting held at the residence of Right Reverend Monsignor Lavelle, 460 Madison Avenue, on February 7th, 1916, unanimously adopted the following memorial of MR. ANDREW J. SHIPMAN and directed its entry on the minutes.

Andrew J. Shipman had a charming personality, an intellect of the highest order, a character of sterling quality. He gave all these things to the service of the Catholic Theatre Movement, joined with an industry which was remarkable. He was one of the organizers of this society and helped to mark out the lines for its progress and to find out the ways for its development. His culture and knowledge of books and men helped greatly in the formation of the plans for the beginnings of the difficult work it took charge of. He continued earnest and interested until his untimely death.

We desire to record here our sorrow at his departure from among us and to express to the members of his family our deep sympathy in their bereavement.

Austin Finegan,
Secretary.

The Marquette League

Whereas, The Board of Directors of The Marquette League for Indian Welfare have learned with profound regret of the death of ANDREW J. SHIPMAN, for five years one of the Vice-presidents of this League. He actively shared in the management of the society and has left the impress of his forceful personality on all its activities during the period of his connection with it. The loss of so valued a citizen has evoked a general and profound expression of regret in which we, his former associates of The Marquette League, desire to formally join.

Wherefore, As an expression of the intimate and particular loss occurring to this society by reason of the death of Andrew J. Shipman.

Be It Resolved, That this formal expression of regret be forwarded Mrs. Andrew J. Shipman and that it be spread upon the minutes of this meeting, the first since Mr. Shipman's death.

Eugene A. Philbin,
President.
Alfred J. Talley,
Secretary.

New York State Board of Regents

Abstract from the Journal of a Meeting of the Board of Regents of the University of the State of New York

Held in the State Education Building, Albany, October 21, 1915

The Board of Regents of the University of the State of New York met in the Regents' Chamber in the Education Building, Albany, at 10 a. m., October 21, 1915, pursuant to a call duly sent to each Regent as provided by law.

The meeting was called to order by Vice Chancellor Vander Veer.

The following Regents were present: Vice Chancellor Albert Vander Veer, Regents Chester S. Lord, William Nottingham, Francis M. Carpenter, Abram I Elkus, Adelbert Moot, Charles B. Alexander, John Moore and Walter Guest Kellogg. The President of the University and Commissioner of Education was also present.

The Vice Chancellor reported an excuse for absence from Chancellor Sexton, which was voted satisfactory.

IN MEMORY OF REGENT SHIPMAN

Vice Chancellor Vander Veer read a letter from Chancellor Sexton as follows:

October 20, 1915.

The Honorable Albert Vander Veer,

My Dear Vice Chancellor:

It will not be possible for me to attend the meeting of the Regents to-morrow, and I respectfully request them to excuse my absence.

You will have just returned from the funeral of our departed brother, Regent Shipman, whose death has made us all very sorrowful. To the tributes which will be paid to him by the Regents and entered in their Journal, I would like to add an expression of my own great regard for Doctor Shipman.

My acquaintance with him has been short, having begun with his entrance into our Board, and our official relations

therein have been mainly my opportunities for knowing him. But such association quickly made him a highly esteemed personal friend, and revealed him to me as an admirable man of marked ability and earnest devotion to noble purpose. His usefulness as a Regent of the University was great and increasing, and his counseling will be missed in our deliberations.

We will be moved to mention at this time our appreciation of his valuable service to the State in the recent Constitutional Convention, and we will gratefully recall the quieting satisfaction we had in knowing that he was one of the leading members of its committee on education.

The members of the Board will probably wish to have inserted in our Journal a portrait of Regent Shipman, together with a biographical sketch of his general career.

With kindest regards,

Very sincerely yours,

PLINY T. SEXTON.

Remarks by Vice Chancellor Vander Veer

MY BROTHER REGENTS:

We deeply regret the absence of our dearly beloved Chancellor Sexton. His absence, I understand, is due to illness in his family, though not of an alarming nature. He will be greatly missed, not only in our official duties for the day, but during the entire Convocation.

The sudden and unexpected death of one of our associates brings us a sorrow that will permeate all our deliberations. In the death of Regent Shipman we are called upon to part with an unusually able fellow worker. He was untiring in his devotion to his duties as a Regent, and his very presence was one of cheer and comfort, especially when we had serious problems to consider. He was a broad-minded citizen, thoroughly posted upon a great variety of subjects, and possessed a knowledge with which we can ill afford to part.

It seems proper that we should make record in our minutes of our great respect for Regent Shipman and our deep appreciation for the past few years of beneficial assistance granted us by him. When we reach our roll call it will be the saddest in a period of nearly twenty years. To his family

how sad must be the parting, and to them we can offer much in comfort and consolation.

Tribute of Regent Lord

We meet this morning in profound sorrow because of the departure from us, to return no more, of our friend and co-worker, Regent Shipman. I am sure that we all had come to be very fond of him because of his genial and kindly ways, his overflowing cheerfulness and his splendid companionship. He was a man of high ideals and of inborn refinement, a scholar in the fullest sense of the term, pillar in the church, a comfort and a delight to his family circle, a man and a citizen above reproach. Those of us who attended his funeral yesterday were profoundly impressed by the outpouring of people who had come to do him honor, and by the beauty and the solemnity of the service over his mortal remains.

As a member of this Board he was able and faithful and willing, always ready to do a little more than his share and always performing every service with conscientious loyalty. His knowledge of the ways of the world and his conspicuous erudition especially fitted him to be an educator. He was a most useful member and we sorrow over his loss as an adviser and a helper, while we grieve over the departure of a friend and a cherished companion.

Tribute of Regent Nottingham

This circle has been suddenly and stealthily invaded by that messenger whose summons in cases like that of Regent Shipman means rest from earthly cares and labors and a call to activity in a wider sphere. He went out from us in the prime of life, with his "shadow just falling to the East," and in such apparent fulness of strength that we can scarce persuade ourselves that he has not just stepped out for a moment, rather than departed not to return. Regent Shipman brought with him to this office a full appreciation of its importance and a keen sense of personal responsibility in the discharge of its duties. During his term of service, cut short by death, he evinced, by the study of every question and patient attention to detail, his interest and love for the work. He entertained positive convictions upon mooted questions, and was

always frank and outspoken in debate. Regent Shipman was an untiring student, and a scholar of wide and varied attainments, with much opportunity for travel and large acquaintance with men and affairs. As a lawyer he stood in the first rank of the profession; and in the recent Constitutional Convention he did most important work. As an associate and co-worker in this Board I need not say to you that his efficiency, geniality and consideration endeared him to us all.

Tribute of Regent Elkus

It was with keen personal regret that I learned of the loss of our friend, Regent Shipman. I have personally known him for many years and respected and esteemed him for his great ability, his industry and his high character and ideals. It has been my pleasure to have served with him upon many of the committees of this Board, and thus to acquaint myself with the care and consideration which he gave to all his work and with the absolute fairness and impartiality of his mind and with the clearness of his judgment. He was a real lover of the work and the duties of the Board of Regents. The problems connected with the training of the young and the education of the elders for the professions, were to him tasks he esteemed as of the highest order and to which he was always ready to give his time, his best thought and his ability. His loss will be a personal one to all of us, as well as a great one to the cause of education and to the State. He found time to serve as a member of the recent Constitutional Convention, and there rendered great service not only in the cause of education but in all the problems connected with the administration of justice and other public matters.

Tribute of Regent Moot

Regent Shipman came to our Board a stranger to me, except that I had known of him as a scholarly lawyer of high repute, who was a member of a well-established law firm in New York City. After he became a member of our Board, he served upon committees with me, as well as upon the Board, and I came to value highly his judgment in matters as to which we had responsibility. He was so faithful, so modest, so scholarly, so considerate, so helpful, that our relations

soon ceased to be official relations, and became, rather, the close, intimate and friendly relations of persons engaged in some good work who are doing their best to promote the common weal. At our last session at Buffalo, I could but notice the modesty with which he received the compliments showered upon him for his very helpful and intelligent work in connection with educational matters in the Constitutional Convention, of which he was a distinguished member; he being, in fact, the only member of our body in that convention. He understood our ways and our policies, and it was an invaluable service he rendered to the people of this State in making our ways and our policies known to members of the convention, so modestly and yet so well that the convention, almost without discussion, provided in the Constitution for our continuance in well doing.

I shall never forget the evening after the adjournment of our Board at Buffalo the pleasure I had in having Regent Shipman and his wife dine with me; then I became their guest at a simple entertainment, and once again the genial, pleasant, companionable and inspiring nature of the man revealed itself, and once again I saw his devotion to his wife, and thoroughly understood the cause for it. After the evening thus spent so agreeably that I shall never forget it, we bade each other "good-bye," and the next I knew of Regent Shipman was the announcement of his death in the public press. His loss is not only a loss to the State and to our body officially, but I believe it is a personal loss to each one of us, as I know it is a personal loss to me.

Tribute of Regent Kellogg

Regent Shipman was a scholar of attainments, a distinguished lawyer, hard working, conscientious and thorough in everything that he did, zealous in his desire to serve the State and, with his many capabilities, rendering the State a splendid service. In his death, I have lost a good friend, and we a valued associate.

Remarks by President Finley

The death of Regent Shipman gave us special shock because there had been no word preparing us for it. When I last saw

him, at the Regents' Meeting in Buffalo, I put into his hands some printed information about lake trips, hoping that he would find a journey on the Great Lakes rest and refreshment after his unremitting labors of the summer, for I had had opportunity to know with what diligence and taxing of his strength he served the State during the months of the summer. The little room between the Regents' Chamber and my room was made his room and there he spent many hours at work until the sittings of his committees and of the Convention compelled his presence at the Capitol.

And it was that intimacy of association which permitted me to know the breadth of his interest, the tolerance of his spirit and the quick flaming of his mind in behalf of justice or in sympathy with those who have suffered oppression or hardship.

I recall with satisfaction and gratitude that he was of the committee appointed by your Honorable Board to notify me formally of my election as President of the University and Commissioner of Education, and that the relationship which followed was most cordial and fraternal to the very end.

To have earned distinction in his profession, to have evoked such tribute as was given him by his church and the church of the Slavic people whom he befriended, and to have had a deserved place in the highest educational board in the State, are witnesses that he served exceptionally his day and generation.

His death, in its very untimeliness, as it seems to us, intensifies our sense of loss, for we lose not only his presence but the prospect of his help through years to come.

On motion of Regent Alexander, it was

VOTED, That the communication of the Chancellor and the remarks of the Vice Chancellor and the President of the University, together with a biographical sketch and portrait of Regent Shipman, be embodied in the Journal of this meeting, and that Regent Moore be requested to make, on behalf of the Board of Regents, at the memorial exercises at the University Convocation this afternoon, suitable expression of our

deep sorrow in the death of our brother Regent and of our great appreciation of his high character.

Proceedings of the Fifty-First Convocation of the University of the State of New York

Auditorium, State Education Building, Albany, N. Y., Thursday afternoon, October 21, 1915, 2.30 p. m. The Honorable Albert Vander Veer, M.D., Vice Chancellor of the University, presiding.

Vice Chancellor Vander Veer:

Since this program was arranged, a second sorrow came to the Board of Regents and the Department of Education in the sudden and unexpected death of Regent Andrew J. Shipman, in memory of whom Regent Moore will now speak.

Address in Memory of Regent Andrew J. Shipman

By John Moore

Regent of the University

"God's finger touched him and he slept!"

That which was mortal of Andrew Jackson Shipman, lawyer, scholar, churchman, constitutional reviser and Regent of The University of the State of New York, lapsed gently into death's embrace, at his home in New York, Sunday night; and yesterday we gathered about his bier in St. Patrick's Cathedral in New York City, where the last honors of the Church—his holy mother—were bestowed upon a brilliant and devoted son.

The death of Regent Shipman was wholly unexpected to his associates and aids in the University, to whom the sad news came with a force that shocked—and stunned. His demise is a loss to the community in which he lived; it is a loss to the Church to which he gave devoutness of heart and sanctity of purpose; it is a loss to the State to which he gave wise and sagacious counsel—to the Regents of the University, and the cause of public education, to an extent rarely felt in the passing of a Regent who had served less than three years

on the Board—a board the elder members of which are rightly regarded as most distinguished men.

Our beloved associate in his church, professional and educational life had achievements to his credit, not all known to the general public, which, when the record of his life is written will give to him a place of eminence in the law, in churchmanship, statesmanship and as a patriot, unswerving and unswervable. He knew how to be useful in these domains, and in many broad ways, but among men, and amid their activities, he was finely modest in example and action, for he was of the temper of those who "do good by stealth and blush to find it fame."

Regent Shipman was an American through and through—an American Catholic gentleman of the flawless type. He loved the institutions of his country, and gave the best that was in him to their promotion and advancement.

Pride of family he rightly had, but he made no display thereof. Born in the Southland he came to the Empire State for adoption, and New York never had a truer adopted son. His birthplace was in Springvale in Fairfax county, Virginia; the date of his birth October 15, 1857, so that, dying on October 17, 1915, he had just closed his fifty-eighth year. He was the son of John J. Shipman and Priscilla Carroll, and his early education was in the common schools of Virginia. Later he entered Georgetown University and still later New York University, taking his B. A. degree in the latter in 1878.

For a considerable period he was engaged in the United States customs service investigating sugar frauds and other offenses against the national government, a work in which he rendered the Federal authorities most valuable aid. It was not until 1886 that he was graduated from the law school of New York University, and in the three decades which have elapsed he has achieved distinction not only by the general practice at the bar, but he has been chief counsel in many noted cases wherein new law has been definitely expressed, or, probably more correctly speaking, the true law has been more distinctly defined and established. He was in the notable litigation known as the St. Stephen's Church cases; in many cases involving the relations of employers and employees where the rights of collective or organized labor were

at stake; and also in important probate cases, all of great importance at the time and of equal moment to-day.

Regent Shipman's last conspicuous legal work was as a delegate to the State Constitutional Convention in session in Albany during the summer just past, and it is the judgment of his confrères that he was one of the ablest and most industrious members of that great deliberative body. It is, I think, the judgment of his friends and of some of his associate Regents, that his labors as a student of constitutional revision, during a long and depressing summer, so undermined his constitution and impaired his vitality that he was unable to combat an illness of pneumonia, with ensuing complications that caused death.

President Finley, in intimate touch with the work of the constitutional revisers, coöperated freely with Mr. Shipman, and understands how seriously and laboriously our sleeping friend applied himself to the task of a revision of the constitution that would command the approval of our citizenry.

There was an incident attending the final work of the convention which evinced the tolerant, courteous and forbearing attributes of the honored dead. The record shows that when the final vote was taken to determine whether the prepared revision should be submitted to the people, Mr. Shipman, announcing that as written it did not express his ideals, credited the convention with having wrought with fidelity for the best as that body saw it, and, therefore, would not oppose its submission to the people, but voted to do so. This was typical of the man, of the tolerant and able lawyer, of the fair-minded publicist—seeking to attain the best in the science of government.

In the usual acceptation of the term, Mr. Shipman was not a politician. He was an adviser as to public policies in city and state, but not a practical performer; he was wise in counsel, always advocating movements and policies of the better sort.

It is the ambition of most lawyers of his learnedness in the law, and of his juridical attainments, or qualities, to look forward to a seat on the bench of the Supreme Court, or higher, and it is to his honor if he cherished that ambition. But for his untimely death such a preference would doubt-

less have been realized, but it would have been a loss to the Board of Regents.

It was as a Regent that most of his associates here had come to know and love him. Two years ago last May he was elected by the Legislature to be a Regent of the University, because he was admirably equipped for the duties that awaited. We found him at once an associate of fine mentality, strong in character as he was robust in person, wealthy in the humanities and ardent in moral, ethical and educational zeal.

In the Board he was appointed chairman of the committee on educational extension and a member of the committees on law, licenses and appointments. On each of these committees he served with the fullest measure of industry and with a soundness and discretion that marked him as one of the strongest and most useful in our councils. He was a practical aid to the Regents, and a firm adviser of our President, with whose selection he had much to do. For this one service alone the State and the University should long remember him with honor and deep appreciation. A more charming companion and entertaining, informative associate we can hardly look for in this work-a-day era.

Take him as you will, Regent Shipman was truly ripe and wholesome. He knew life, and he knew it right, and saw it with eyes wide open, with vision unclouded, battling the abhorrent and welcoming the benign. His life's endeavors, and the honors conferred on him before he entered our circle, made manifest his learning and untarnished humanities.

He was a doctor of laws by decree of his Alma Mater, Georgetown University. He was president of the Mohansic State Hospital, an associate manager of the Sevilla Home for Children, a member of the National Geographic Society, of the American Society of International Law, of the American Bar Association, of the New York State Bar Association, of the Municipal Art League of New York City, president of the New York City Alumni of Georgetown University, a member of the Southern Society, of the American Irish Historical Society, one of the promoters of and a contributor to the Catholic Encyclopedia, a leader of the Knights of Columbus, a member of the Manhattan Club, of the Catholic Club, of the Deutscher Verein, of charitable and uplift bodies

like the St. Vincent de Paul Society, the Holy Name Society and of other organizations for the promotion of purity; he was active in the development of a moral stage and the elimination of immoral plays; in fact, in the encouragement of the clean and decent in the drama, in musical farce comedy productions, etc.

Surely this busy lawyer and peerless Christian gentleman was well engaged in the work of higher education, before he was chosen a Regent of the University.

He found time, too, to promote the welfare of the Slavic, Hungarian and Italian emigrants on their coming to the United States; to write for periodicals and to give public addresses about Russia, the Slavic peoples and the Eastern Church. He was accomplished as an Oriental scholar, familiar with the Slavic language, oral and written, and with the civil laws of those eastern peoples and the religious tenets, discipline and ceremonials of the Eastern Church. Many times he visited these peoples in their homeland, where he was impressed by their spirit, their piety and integrity, love of music and of knowledge. He knew their conditions in their home and church life, and was imbued by their high hopes and aims.

Lawyers will be interested to know; the refined, the scholarly and the seekers for truth and admirers of achievement will be no less interested when informed that it was the tact, diplomacy and legal knowledge of Andrew J. Shipman which brought into harmony and unity followers of the Greek rite in the United States with the authorities of the Roman Catholic church.

The Slavic people are growing in numbers in our great cities, and have been numerous in the coal and ore mining districts of the United States. From the Atlantic coast to the Mississippi, yes to the Pacific coast, our sleeping associate is revered by followers of the Eastern rite. In their native land in the east Mr. Shipman was known and honored and among his choicest possessions when he died were the medals and decorations bestowed upon him by church dignitaries of the Greek rite and by Ruthenians who loved him. They will be treasured mementoes for the bereaved wife, so sympa-

thetic with Mr. Shipman in the deep and wide humanity that engrossed a part of his useful life.

The mortal part of Andrew J. Shipman sleepeth, sleepeth until Resurrection's dawn and morn, but the spiritual part will live forever. Those of us who attended the funeral ceremonies yesterday can never forget the event. It will be a memory treasure. Many of you are familiar with the impressive ceremony of final benediction according to the Roman Catholic rubrics, but few, I venture, have ever witnessed the ceremony according to the Greek rite. As a special honor to the dead the highest dignitary of the Eastern church in this country, assisted by priests of the Greek rite, conducted the last offices for the dead, with prayers and in chants entoned with a pure and silvery sweetness. It was a beautiful service, the clear voices of the chanters, in chants often intense with the spirit of grief, of supplication, and of benediction, held Catholic and non-Catholic spellbound. The silvery cadences of the voices in prayer and grief-imbued chant can not be forgotten.

Now I come to another thought about Regent Shipman that should not be overlooked, and that was his love of peace, the peace that goes with honor. Our dead friend the past year was greatly disturbed in mind and heart over the horrible warfare in Europe, partly because great peoples observing the Greek rite were involved, but also because he was an earnest advocate of peace between individuals and nations, and had powerfully labored to that end. He held that true peace can only exist in the domain ruled by sound morality, and that moral unsoundness is widespread and still growing.

"Just think of it," said he, "it is immoral to steal, but banks build strong safety vaults. It is immoral to violate the laws governing the rights of person or property, but the best communities maintain strong police or armed forces. It is immoral to kill but the culture of Europe is at war, or armed to the teeth in readiness for war. Great armies clash with frightful losses of life, and down the scale of numbers the fighters lessen until only a handful of men engage in atrocious combat worse than a dog fight."

In substance, thus spoke this patriotic, stalwart son of peace and piety. Thus spoke a sincere lover of the humane, spoke one who could not father malice or cherish

hate. Free of any bigotry in thought or act he respected and loved the peoples of every race or creed; yes, loved them with a love next to that which he gave to his beloved wife, or held in memory for a saintly mother. He upheld the lofty in morals and ethics, first for our schools, and after that for the rest of mankind. Little wonder that each of his associates in this temple devoted to education is sorely bereaved by his departure, and prays that eternal sunshine be with him.

The author[1] is unknown to me, but a little poem of eight lines appeals as quite fitting as an every-day creed for any who would emulate the example of our dead friend:

I would be true, for there are those who trust me;
I would be kind, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend to all, the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and love and pray and lift.

Measured by the exalted sentiment of these inspiring words and lines, Andrew J. Shipman failed not.

[1] Regent Moore has been informed by one who listened to his address that the poem quoted was written in Japan some twenty years ago by an American. The fugitive lines have been read around the world, but nothing further is known about the authorship.

BIOGRAPHICAL SKETCH
OF
ANDREW JACKSON SHIPMAN

BIOGRAPHICAL SKETCH

Andrew Jackson Shipman was born at Springvale, Fairfax Co., on October 15, 1857, the eldest child of Priscilla Carroll and John James Shipman. The Shipmans came from England early in 1700 and settled in New York and Connecticut, and afterwards branches of the family went to Pennsylvania and Virginia. On his mother's side Mr. Shipman is a lineal descendant of Thomas Carroll, who, following Charles Carroll and other relatives, settled in Maryland, came over in 1725 with his young wife, Elizabeth Pope, of Liverpool. Mr. Shipman's great-grandfather, Daniel Carroll, and his grand uncle, Charles Carroll, took part in the Wars of the Revolution and 1812, respectively. From his mother he inherited his quiet simplicity and unselfishness, together with a kind of gentle aloofness which was manifested except to a few dear and tried friends. Certain of her physical traits were his also,—the very dark hair, the deepset eyes and the contour of brow and cheek. His father gave him that wide sympathy with all nationalities which became so characteristic of him in later life, his energetic wholeheartedness and his turn for practical affairs. The student in him came from his grandfather, Bennett Carroll.

Andrew's earliest years fell during the upheaval of the Civil War. Very soon after his birth his parents settled at Villanova in Fairfax County. The estate lies on the crest of Pigeon Hill, one of the series of heights which climb in steps from the Potomac to the Blue Ridge, and it looks over slope and plain of cultivated fields and patches of woodland. Here in the spreading old house, built piecemeal around the original four-room dwelling, the young mother spent those troubled years with her father and little son. Only from time to time could the husband come home from the army.

The homestead lay southwest from the chain of forts above the Potomac guarding Washington, and was not far from the Federal outposts. It was an everyday affair to see blue-coated soldiers riding by in squads, either just released from picket duty or straggling through the orchards, or even bring-

ing their rations to the kitchen in the yard to be cooked by the indulgent old negro who presided there.

The "little rebel zouave," as Andrew was called from his yellow-bound gray jacket made by his Southern mother, was a pet of the Federal soldiers, who sometimes swung him to the front of the cavalry saddle and carried him away for long rides. One day he was brought back with a silver cavalry badge pinned to his gray rebel jacket—a silver circle with a silver cavalryman on his horse inside the circle, and the name "P. Podd, Co. G. 13th N. Y. Cavalry" on the rim. The badge, its thin silver tarnished with the years, is still in possession of the family.

Later, when his string of little sisters, all born after the war, rambled about with him in the woods, he used to thrill them by unearthing battered canteens and picking up rusty bayonet points, or he would show them the grave where the young Southern soldier—shot in a skirmish along that very wood road—lay buried under a walnut tree at the far end of the field.

With the close of the war came the question of education. Already the boy, who had been taught to read by his grandfather, was beginning to be fascinated by the printed page. Books were not plentiful in a young household in those stinted years, and there were no children's books at all. But at Strawberry Vale, the house on the hill to the west, just across the upper pasture, were books in abundance. All the old English novels, Shakespeare and the poets, odd volumes of Scott, old histories, and rows of leather-bound Latin and French authors filled cupboards on each side of the fireplace portraits. A successful school had once been maintained there and these scores of volumes, like the old pianos in the upper hall, were momentoes of the time. Here Andrew spent all his spare hours. Here he could always be found, and here he learned early what comes somewhat slowly into the consciousness of a boy in a rural environment, that life and its expression in other lands are as vivid and as strong as in his own.

The attic at Strawberry Vale became for years a great playroom for the Shipman children. Andrew transformed the place into a theatre; he built a stage and rigged up a curtain that glided jerkily but safely back to each side, and installed the realistic feature of tallow candle footlights. He

wrote plays in which all the children took part, and drew cartoons—mostly Indians in war-bonnets and hatchets—which still adorn the whitewashed walls of the attic at Strawberry Vale.

His first real school was a mile beyond Strawberry Vale. A Miss Tyson taught a number of small sisters and brothers and a few children of her neighbors. The road to the house passed through the pines where the rusty relics of the war lay about and, on a high plateau, skirted the walls of an abandoned Federal stockade and signal tower. The boys—a young Tyson became his inseparable friend—found the wooden scaffold, rising with its zigzag flights of steps from landing-place to landing-place above the brushwood beneath, a wonderful place for observation. One could see the whole country spread out like a map, the long indigo rampart of the Blue Ridge hemming it in, the truncated top of Sugar Loaf looming up in Maryland,—and lastly the sky and the stars! This was the very spot for using the atlas of the heavens from the Gantts' attic at Strawberry Vale. A little practice brought out the crying need of a telescope. Fairfax County, as far as the boys knew, did not contain a telescope. No parent was willing to invest money in one. There was nothing for it but to earn it, which was an easy matter in harvest time when a water-boy is an absolute necessity. The necessary amount was earned and hoarded gradually; a lengthy correspondence with a Philadelphia firm opened, and at last news came that the precious instrument had arrived in Georgetown,—it could not be sent by express to Lewinsville. But it came on Saturday,—that meant an unendurable wait until Monday and the impatient owners could not wait. They walked to Georgetown, ten miles there and back, arriving home in the middle of the night, too triumphant in possession of the telescope to mind the necessary interview with anxious parents; for of course they had walked without asking the leave they knew they could not get.

Miss Tyson's school was soon outgrown and, as public education was just struggling into existence in those days in Fairfax, a medley of teachers, more or less competent, succeeded one another on the platform in the one-room school house at Lewinsville. The two who had most influence on Andrew and did much toward developing his bent were, as it

happened, Germans,—a certain Julius Golding and an Austrian ex-army officer, Augustus von Degen. They saw at once that the boy had abilities above the average and a rather surprising range of knowledge, and singling him out among the score of lads to whom books were an unavoidable evil, they grounded him in Latin, Greek and mathematics. They took considerable pains with his literary studies and Golding found that Andrew had a gift for drawing which, if his interest in other studies had not proved stronger, might have influenced his subsequent career in a different direction.

It was von Degen, however, who urged Mr. John Shipman to send his son to Georgetown in 1871, rather than to Blacksburg Agricultural College, as it was then called, where so many of the Fairfax youths went. Von Degen knew the strength of the Jesuit teaching and the intellectual value of the long classical drill.

At that time neither Andrew nor his parents were Catholics, although the five younger children had been baptized at their birth. His mother was a descendant of a Catholic family, but was herself an Episcopalian through the accident of her grandfather, a posthumous child, being reared by an Episcopal mother. Andrew's father had as yet no religious affiliation, but greatly admired the Catholic Church, of which he became a member later in life. It was his wish, together with the mother's feeling that her own faith should be Catholic (as it became not many years afterwards), which had led to the baptism and Catholic training of the younger children. Mrs. Shipman taught all of her children Catholic prayers, which she was accustomed to say herself.

It was at Georgetown that Andrew became a Catholic, but instead of being baptized in the college chapel, he went alone to the church of St. Dominic in Washington for his reception. From the moment he entered college his interest in religious rites, orders and history became absorbing.

He was a teacher by nature as he was a student by nature. Older by some years than his sisters, he had taken it upon himself when home to teach them, and he never allowed himself to forget his task even while away. Letters written when he was a lad in the Georgetown preparatory school contain careful lessons in French and German for his next sister. Later during his college years he planned a course of study

for his sisters which they followed under their governess. His holidays were for them a mingling of delight and misery. Instead of being free, say on a sunny, mild Sunday in March, to go to the south meadow and gather Johnny-jump-ups, whitening in a wave the warm slope of the big gulley with delicate, pale blooms, they had to sit in tongue-tied dismay face to face with a long, chalked-up line of third declension Latin nouns or some verb, monstrous with such irregularities that the various tense forms simply could not be guessed or invented.

In the autumn of his junior year he developed typhoid fever and lay very ill for three months. His life was despaired of more than once. Yet he recovered and, when well, took up his studies in the last half of the year and finished with honors.

The doctor at Georgetown and the President of the college insisted that it was not safe for Andrew to enter at once upon an indoor occupation until his health should become firmly established. It was agreed that he should spend as much time as possible in the open air. But in September, returning from a vacation, he revolted against the programme of mental idleness mapped out for him, and threw himself into the study of languages, German and Italian especially.

In two ideas he was ahead of his time. By his direction his sisters studied in the open air on a big verandah which looked down the green lines of the orchard trees. Here they remained as late in the fall as the weather permitted and thither they repaired as early as possible in the spring.

His other idea was that his sisters' studies should be the same as those at Georgetown; first the preparatory courses and then those of the college. He proposed that they should stand the same examinations as were given in his Alma Mater and, if it were possible, to be given a degree when they had made the required studies. This was in 1878 and Andrew was a Southern young man, bred among rural Southerners who had not then much sympathy with or faith in the higher education of women.

His plans in this matter of education were never carried out completely. As time went by other aims engrossed him, as they should, and other interests claimed him, although he always remained full of enthusiasm and encouragement for

his sisters when it was a question of education. He took them into what would be about the third year of the four year high school course of to-day and when he left them they were in their early teens. The grounding they received in Latin was far more thorough than is given in any high school. That other teaching, the unconscious, which does its work by example and association, cannot be too much emphasized—an intense belief in and reliance on Catholic truth, an abiding interest in history of the past and in the making, were some of the many things impressed indelibly upon his pupils.

During this time he took an active interest in the little missionary church of St. James which had been built while he was away at college. It was three miles from Springvale near the village of Falls Church. He served as acolyte whenever necessary. He undertook the practical, not the musical, management of the choir, who were volunteers from the congregation; he purchased the music, saw that order was maintained and that reverence ruled in the choir loft.

After three years in the Georgetown preparatory school Andrew entered Georgetown College in the fall of 1874. His whole educational career lay along singularly fortunate lines. We have seen what his early schooling was in the little country school near his home. It is true that he had not the presumed advantages of modern methods, such as smooth the path of learning for the psychological child of the present hour, but he enjoyed plain straightforward teaching and drilling in the rudiments known as the three R's, and his mind was trained to realize that knowledge was to be acquired by mental effort and not absorbed as amusement. This was an asset of value which the elder teaching possessed, whatever it lacked as measured by the pedagogic novelties that set the fashions of to-day. The drudgery of learning is just as essential as the drudgery of ploughing. No young mind was ever allured into the path of knowledge as an easy and roseate way and remained there for long. Andrew Shipman was fortunate in being schooled in his early years to the method of mental work and earnestness, and the sincerity and genuineness of his character readily yielded the golden vein to the process. With what a handicap he might have been burdened had his young powers been pampered and

jellified by the uncertain psychological experiment now-a-days counting its victims by the tens of thousands.

Von Degen's persuasion of the elder Shipman to send Andrew to Georgetown was another happy circumstance. The classical drill and prescribed curriculum of the Jesuit system gave mental system, balance and the habit of diligence. There was no line of least resistance by way of electivism on the part of the pupil. He took the prescribed course willy-nilly and learned that education meant work. The co-ordination of all the studies of the graded curriculum to the one end, the moulding of character and the integral development of all the powers of mind and heart, had no better illustration and exemplification than in the career of Andrew Shipman.

He was a student at Georgetown seven years in all, from 1871 to 1878, three in the preparatory school and four in the college. During his entire student career he won distinction in his studies, and more than once first honors in his classes. In his junior year he won the Philodemic Medal and the Morris Historical Medal; in his senior year, the Mechanics Medal, the Tennyson Prize Essay Medal and the Hoffman Mathematical medal. He was always eager for knowledge, and his training at Georgetown stimulated his mental appetite. He was by nature a student and a keen one, but not the pale and melancholy book-worm so often held up to the popular imagination as typical. He was robust both in body and mind, hearty and affable in manner, but modest and retiring. He had no athletic proclivities, but at times took part in and enjoyed the wholesome exercise of some of the games in which the students of that time indulged. If I remember correctly hand-ball was his favorite game. In his day at Georgetown athletics had not developed to the conspicuous and organized position they now hold in college programmes. The students played their games with zest but their sports held no major dignity in the life of the college. They were intended to be a needed relaxation and the means of building up a healthy body as the fitting co-ordinate of a healthy mind.

Even in his college days Andrew's mind ran to recondite and remote things, never, however, to the neglect of his regular studies. Outside of class hours, the surest place in which to find him was in the college library. If I remember aright he was unofficial assistant to the then librarian, Rev. John

Sumner. He knew the library thoroughly, and at a moment's notice could lay his hand upon any book asked for, no easy accomplishment in those days, for the library was much crowded and many volumes were in odd and obscure corners and not as accurately classified as they might have been. He was a book-lover, though not a book-worm, a distinction with a vast difference. He enjoyed books vitally, for their usufruct in practical application, and not as sepulchres of the dead past. I recall seeing him one day pouring over a huge tome in Latin, and jocosely enquired of him what musty, dusty bit of erudition he was ferreting out at the moment. He immediately proceeded to translate a passage, which, if my memory serves me after so long a lapse of time, was a disquisition on the possibilities of a self-propelled air-ship. He himself believed it was possible, and enthusiastically declared that some day it would be accomplished! This was nearly forty years ago!

Andrew was always ready to put himself at one's disposition upon any point of research. He was thorough, painstaking and keen upon the scent, never resting satisfied with half results. He relished the quest and enjoyed the conquest immensely. One of his most characteristic traits, which I learned to appreciate in those days, was his whole-hearted faculty of giving himself for others. He was essentially a giver and delighted in the giving. He would drop his own task at any moment and take up yours. I never went into the college library when he was there but I found him eager to assist me, and his help was valuable, for he always knew where to go for the nugget requisitioned. He would even push the enquiry beyond the immediate demand, and bring up more riches than one might need for the purpose of the moment. His enjoyment of discovery was enhanced a thousandfold by yours. The source of his delight was not so much that he had achieved or had helped to achieve the task but that it had been achieved at all. At such times his face would light up with pleasure and one could not fail to catch the glow of his enthusiasm. He had scientific interests also. While in the lower school at Georgetown he was always working at photography, making many experiments, first with an old camera of his father's, afterwards with a better instrument.

In 1879 the editorship of the "Vienna Times" was offered him. Vienna itself was three miles away, but when the office appurtenances had been delivered and put into place in one of the innumerable outbuildings belonging to every Virginia farm, Vienna seemed to have been transferred to Springvale. The "Vienna Times" was not a "patent insides" journal. It was set up in type and printed in the little office at the end of the yard, and in rush times, or when the letters of the correspondents in far corners of the country were late coming in, even the editor's sisters were pressed into service and put to setting type or dampening the sheets. The office force was small and sometimes conspicuously absent. Besides the editorials Andrew supplied a great part of the literary contents himself by translation and articles of his own. The "Vienna Times" had a fairly wide circulation in Northern Virginia and extracts were sometimes copied from its pages into other papers.

After graduation, while engaged with the paper, he grew interested in the telephone, just then becoming known. As an entire instrument could not be bought, he purchased the various parts, put them together, and found himself in possession of two telephones. With the aid of three young friends of his own age, he set up the poles, stretched the wires and established communication betwen Vienna and his own home. The four young men did the work with their own hands, including the cutting of the poles. This was in the opening '80's.

To the Shipman home drifted every foreigner who entered that end of Fairfax County. That Andrew Shipman spoke Spanish was well known. More than one Spaniard or Spanish American family sought him out to explain his or its situation or to find possible employment. Andrew even stood as godfather to their babies.

One day in the autumn arrived one Stefen Melzer. That was only part of his name, for Stefen had a Bohemian father and a German mother and the Czeckish name was too difficult for Fairfax throats and lips. Stéfan was in his seafaring costume, a draggled fur cap and a ragged jersey. He had just landed at Baltimore and had set out to walk until he found employment. He had been forwarded to Andrew Shipman as one who could understand anything a foreigner said.

He had been in the Austrian army and spoke German, which was the medium of communication between him and Andrew. Stefan, being a *hoch bauer,* was anxious to learn and better himself, and finding the young master of the farm was curious about languages, exchanged Czeckish for English. This was the beginning of Andrew Shipman's fruitful interest in the eastern European languages. When Stefan went West a year and a half later—the hot summers of the South were too much for him—Andrew used the tongue with considerable ease, an accomplishment which was to prove of marked assistance to him in his next step in life.

This was his appointment as assistant manager of the coal mines of W. P. Rend & Co. in Hocking Valley, Ohio, which came in the third year after his graduation. Of this period of his life there are no records. His letters have unfortunately been destroyed. This appointment lifted him out of the dulness and routine of a country editorship, but the work at the mines was also ill suited to a man of Shipman's type of mind. Nevertheless his experience at the coal mines was valuable in more ways than one and became practically the determining factor in awakening and directing his large and fruitful interest—so manifest in later years in the Slavic peoples of the United States. I once asked him how he happened to become so interested in this work; he told me it was through his contract with the miners of Slavic nationality when he was with W. P. Rend & Co. in Ohio. He had some acquaintance with the Czech tongue through Stefen Melzer. This he found useful in his work among the miners of Hocking Valley. But it by no means sufficed. The Slavic miners of Hocking Valley spoke various dialects. The assistant manager with characteristic determination proceeded to learn them all. This established him in the confidence of the men, and his knowledge of their languages enabled him, when differences arose between employer and employees, to act as interpreter and intermediary. In one instance he settled a strike, which was the result of a misunderstanding of tongues, and when official interpreters were taking advantage of both parties for their own ends.

It was not however simply Shipman's interest in the Slavic languages or his official relations as assistant manager or afterwards as superintendent with the miners that led him

so far and so profoundly in his special pursuit of the history, rites and customs of these people. His sympathy was wider and deeper. He found an alien people in a strange land, bewildered and perplexed in their new surroundings, often imposed upon, isolated by their own ignorance, clinging tenaciously to unwise prejudices brought from the old world, naturally suspicious and aloof, yet very human and with all those substantial virtues that make for good citizenship. Shipman's was a wide outlook. He saw clearly that the sole consideration of the economic status of these people—and that was the limited purview of the industrial world—led not to betterment but to further alienation and to both moral and civil deterioration. Among these foreigners were a number of Catholics without clergy of their own tongue and to whom the Latin rite was like an alien religion. These conditions appealed strongly to his charity. His natural beneficence was quickened and the supernatural ardor of his deeply rooted faith aroused. These people must be saved, not only in a civic, but in a religious sense, and their religious salvation depended upon their steadfastness in their Catholic Faith. They were a flock without a shepherd. Lured to America by the mirage of the promised land, which they dreamed could be found in the United States, they were pouring in great numbers to our shores. The Church in this country had no means of meeting the problem and scarcely realized it. Andrew Shipman, a layman thrown into close contact with them, did realize it, and proceeded to devote himself to its solution. He mastered their tongues, studied their history, their rites and their customs, placed himself *en rapport* with their sympathies and their aspirations. All this, of course, not in a moment. First came the idea, and by degrees the means. It would take time and labor. It was, therefore, in Hocking Valley, Ohio, that an obscure mining superintendent first felt the apostolic spirit kindle into flame in his breast and conceived the beginning of the plans, which in later years were to grow to such abundant fruit.

As was characteristic of him, his method was radical and thorough. He must first learn the people sympathetically and completely. How well he accomplished his purpose became manifest in the result. For the last fifteen years of his life he spent nearly all his vacations among the Slavic people in

Europe. He made their acquaintance in their original habitat. He studied their languages, their rites and their history at first hand. He came into intimate touch with their clergy in Europe, acquainted them with the needs of their people in the United States, urged their interest and their co-operation and conducted a voluminous correspondence with them. He also took up the matter with the hierarchy in the United States and received their help and participation. It was a great and glorious lay apostolate and a striking exemplar to others. It becomes especially noteworthy when we take into consideration that it was achieved by a busy man, who besides filling his professional duties with success and distinction, gave himself unstintedly to many public and private services, which drew largely upon his time and his energy.

After two years at the mines, young Shipman came to New York in 1884, where he obtained a position in the U. S. Customs House by Civil Service Examination, making in his examinations the highest record up to that time and rarely surpassed since. He was one of the investigators of the sugar frauds in the following year, and won high commendation for his integrity, his thoroughness, his grasp of detail and untiring diligence in unravelling the tangled skein of evidence in the case. It was during his service in the New York Customs House that he studied law at the University of the City of New York. In 1886 he received his degree of LL.B. and in the course of the same year was admitted to the New York Bar. In 1891 he formed a law partnership with Edmund L. Mooney, an association continued uninterruptedly until his death, though in 1895 the firm was reorganized, upon the admission of Mr. Charles Blandy, under the name of Blandy, Mooney and Shipman. Of Mr. Shipman's legal career and achievements I have no technical knowledge to enable me to give an account. In lieu, therefore, of any attempt on my part, I am privileged to quote *in extenso* one who was closely associated with him throughout his professional life and whose knowledge is both first-hand and accurate.

"Andrew Jackson Shipman was a forceful advocate, a wise counselor and an eminent ecclesiastical lawyer for more than a generation at the New York Bar.

"He studied law in the Law Department of the University of the City of New York, whence he was graduated LL.B. in 1886. He was President of his class and delivered an oration at the graduating exercises held in the old Academy of Music. He was admitted to the Bar in the City of New York in the latter year.

"In his collegiate and law school days he formed friendships that lasted during his entire lifetime, and spread their branches abroad as much for others as himself. More than that, he laid the foundations of business and professional relations that continued without a break, and with ever increasing strength, until his death. One of his marked characteristics was constancy, with warm-hearted devotion to his associates and friends.

"Early in his career as a lawyer he became identified as attorney of record and one of the hardest working of an array of counsel in the notable series of cases known as the St. Stephen's Protestant Episcopal Church cases, which involved almost every phase of ecclesiastical law relating to that denomination. These cases lasted from 1890 to 1900 and were regarded as of such importance to the profession that they were collected and published together in Abbott's 'New Cases.'

"Another noteworthy litigation in which Mr. Shipman was leading counsel was that of National Protective Association v. Cummings, in which he maintained the right of members of one labor union to work unmolested by members of rival labor unions. That was a case of labor against labor, not one of labor against capital; the cause of the litigation was that there were too many laborers in one craft—then a new phase of the complex labor situation. Mr. Shipman had not hitherto been identified with the laws relating to labor organizations, prevented from the opportunity to labor, he took up the case and carried it through all the Courts with the utmost industry and ardor. The principles for which he fought are now firmly established.

"Still another remarkable case in which Mr. Shipman was one of the leading counsel, was the Hopkins Will case, in which it was held that, notwithstanding the physical cancellation of the signature to a will found in the testator's desk (the cancellation consisting of a number of pen strokes drawn across the signature) the instrument was entitled to probate,

in the absence of proof that the testator intended to revoke the will.

"Mr. Shipman acted as trial counsel in many other litigations of importance, but he preferred constructive work in the law of real property, wills and corporations.

"At the time of the St. Stephen's cases, to which reference has been made, Mr. Shipman had no thought that his talents as a lawyer would again be required in the realms of ecclesiastical law, but during the last fifteen years of his life—without turning aside from his daily practice in the general body of the law—he became one of the foremost ecclesiastical lawyers of the Catholic Church, of which he was a member, and the most eminent authority in America on the laws of the Orthodox Russian Church. It has been truly said of him since his death that his successor in this branch of the law is not now to be found, but must be reared. The distinction thus acquired was by nightly study at home for years and by study abroad in every important library of Europe during his annual vacations, when it is safe to say that he spent half his time in those pursuits, while the other half was spent in joyous recreation—for he had the heart of a boy, with all his wisdom. It was certainly remarkable that one man, while engaged in his daily vocation, and not prompted by gain, acquired distinction as the exponent of the laws of three great Churches, whose ecclesiastical constitutions are so different one from the other. That was another characteristic of his—he was so broad-minded that his thoughts were world-wide; everything in the realm of learning was worth studying and carrying into practical effect.

"His constructive work as a lawyer was never better shown than in the last important labor of his life in the Constitutional Convention, when as a member of two of the most important committees on the floor, he attended every session and was consulted by the leaders of both parties. He proved himself then, as always, a deep well of learning.

"No summary of a lawyer's life would be worth the reading if silent as to his political faith, for one fuses with the other. Andrew Jackson Shipman was fitly named, for he was a staunch Democrat. Yet his last act as a Regent of the University of the State of New York was to nominate for the degree of Doctor of Laws a distinguished Republican. Mr.

Shipman never sought a favor, political or personal, and, therefore, received none. He held high positions in the service of the State, but never of his own seeking and always without emolument.

"He possessed in a marked degree personal modesty in contact with his equals and simplicity with his inferiors, and yet in the service of a client he was quick to assert himself to the highest degree. He shunned notoriety, but was not averse to sincere recognition. He had a deep-rooted respect for the judiciary as a body and was never known to cavil, as some do. He had not only the respect but the affection of many foremost judges throughout the land, and of the many members of the Bar with whom he came in contact. He harbored no ill will against his adversaries and none was ever heard to speak ill of him. With him graciousness and strength were ever combined, and so perfectly blended that neither outweighed the other. His genuine pleasure and appreciation of the success of others was so great that every success seemed to be his own. He never turned a client away from his door for need of a fee, and yet he was successful in accumulating a competence. He believed that, as every lawyer received a license to practice from the State without tax, he was bound to render to the State, through any of its needy citizens, legal services regardless of compensation.

"On many other occasions and in many ways, Mr. Shipman's virtues, his learning, in literature and languages, and his public services have been extolled. At this time we speak of the lawyer in the man. Throughout his professional life his ideals and their daily pursuit were as high and clean and clear as the day he entered the profession—a difficult life-purpose in material days. He was more than all else a lawyer, learned in the law, and from that sprang all his opportunities and the fine deeds that he achieved for himself and others in his eminent career."

Notwithstanding the fulness of his legal career and its many duties, Mr. Shipman gave his time and labor to many enterprises beyond professional limits. He was called upon in many ways and never failed to respond. Outside of his professional life, he devoted himself chiefly to the interest of the Slavs in the United States. This work was to him a

constant pursuit, and one might say, a second profession. The obscure assistant-manager of the W. P. Rend Coal Mines back in 1884 became in later years in New York the legal advisor, counsellor, friend and promoter of the cause and welfare of the Greek Catholics in New York and adjacent States. In 1895 he helped to organize, both by his legal services as an attorney and by his friendly and ardent assistance as a layman, the Ruthenian Greek Catholic Church of St. George on East 20th Street, New York City, of which Rev. Joseph Chaplinski was rector up to 1908, when he was succeeded by Rev. N. J. Pidhorecky, the present incumbent. The church was afterwards moved to East Seventh Street, between Second and Third Avenues. This property was purchased for the sum of $90,000, the entire transaction having been carried on through Mr. Shipman. At the dedication of the new church in East Seventh Street, October 22, 1911, Mr. Shipman took an active interest and prepared and published for use at the dedication services his translation of "The Holy Mass According to the Greek Rite," a little book of forty-eight pages in double columns, giving the original Slavic on one side and his English version on the other. It was the first time an English translation had ever been made.

In 1913 when the "United Catholic Works," an association for the closer organization and co-operation of all the Catholic activities of the Diocese of New York, was established, Mr. Shipman was chiefly instrumental in bringing the various Greek Catholic Charitable organizations into the movement, and in this way demonstrating to his fellow-Catholics of the Latin Rite the growth and zealous activities of their fellow-Catholics of the Greek Rite.

Unfortunately the line of racial demarcation only too easily keeps people apart, who are fundamentally one in faith, though divergent in customs. Mr. Shipman was diligent in seeking to bring his fellow-Catholics of both rites to a better understanding and appreciation of each other, and eagerly seized the opportunity afforded by the United Catholic Works' movement. He was equally solicitous in bringing about a better understanding between the different Catholic nationalities of the Greek Rite in the United States, who naturally clung to their ancient European jealousies and divisions. It was his constant advice to them to sink their differences and unite in

the broad and saner platform of their common faith and their American citizenship. He realized fully that an immigrant people could not tear up by the roots their racial traditions and customs, nor did he wish them to do so, for through those roots comes the nourishment of sturdy and substantial virtues. Let them remain what they naturally are, for the preservation of those virtues, but at the same time let them assimilate gradually the civic elements and principles of their new allegiance in America. Mr. Shipman was a man of broad sympathies and of keen appreciation of the real virtues of life. When differences are essential to a people's welfare he believed in retaining them, for all people cannot be in all respects alike. Where differences stand in the way of growth and development and are in truth but superficial prejudices or jealousies based upon misunderstanding and ignorance they should be abolished with charitable tact. He himself contributed much in this direction. He believed that if people, however diverse in origin and tradition, be brought to know each other by association in a common cause, they will not only soon reach a mutual understanding and appreciation, but a broad and sympathetic toleration of each other's differences. Such was the spirit and aim of his labors among the immigrant people of America.

His efforts were not limited to the Slavic people in this country. His assistance and counsel was just as readily given to the Syrian Catholics. He helped them to purchase the property for their Church in Washington Street and was their constant advisor. At the time of the dedication of their Church of St. Joachim he brought a holy stone from Jerusalem for the occasion. Mrs. Shipman presented them their altar. His interest was also extended to the Italian Greek Catholics. In fact his zeal took a wide range and no one ever called upon him for aid or counsel that it was not freely and readily given.

When the late Bishop Ortynsky, the first bishop of the Greek Rite in this country, came to the United States in 1897, Mr. Shipman became his advisor. He drew up the charter for St. Basil's Orphanage in New York and conducted all the legal and legislative business connected with it.

He took a special interest in St. George's Church in East Seventh Street. In a sense he was the soul of St. George's

congregation and made a special provision for the church in his will. He devoted himself to the development of the celebrated Ukrainian (Ruthenian) choir of St. George's, consisting of 120 members, and brought it to public notice by having it give several concerts. How much he accomplished in all his activities for the Slavic and Greek peoples in this country will never be known, and would require a much more extended elaboration than can be given in this brief sketch.

His activities extended not only to promoting the religious welfare of the Catholics of the Greek Rite in the United States, but he was as zealous in protecting their interests against any movement that might seem to jeopardize them. When the Russian Orthodox Bishop in the United States endeavored to get the New York legislature to give legal sanction to the name "Russian Greek Catholic Church," as applicable to the Russian Orthodox Church, Mr. Shipman successfully opposed the measure as an usurpation of the name and as a source of confusion. When one of the Protestant denominations in New York and in New Jersey made use of the Greek rite and ceremonial to proselytize newly arrived Slavic Catholics, Mr. Shipman personally investigated and exposed the deception.

It was characteristic of him never to take anything from hearsay or at second hand. In the above instance he went in person to the chapels in question, and determined for himself the exact nature and method of the proselytizing attempt and followed it up by calling it to the attention of the auhorities of the denomination under whose auspices the fraud was being practised. He also wrote several vigorous letters to the public press protesting against the deception with the result of having it discontinued. He would frequently make personal excursions into obscure and remote quarters of New York City, especially on the East side, seeking information and often forming in this way valuable acquaintances and friendships. He was prompt and diligent in following up any hint or clue relative to any interest he might have in hand and never rested satisfied until he had followed the trail to the end; he wanted to see for himself.

A mental habit of this kind necessarily entailed great labor and time, and he begrudged neither. His many voyages across the ocean to gather first-hand knowledge and to come into

personal contact with the Slavic people of the Old World are evidence of his thoroughgoing method, his untiring zeal and his passion for getting at the bottom of things. A typical instance was his investigation of the circumstances of the famous Ferrer trial in Barcelona, Spain. He happened to be in Spain shortly after the event, and visited Barcelona with the express purpose of finding out on the spot what had happened before, during and after the trial. He visited the scenes of riot in the city, interviewed participators, both aggressors and victims, witnesses and officials, looked up and copied records and affidavits, read up the Spanish law both civic and military, governing the proceedings; in short posted himself completely and at the source. The result was several illuminating articles on the subject published in the "Catholic World" in 1910, and an answer to Mr. Archer, the English critic, in "McClure's Magazine" of the same year. Mr. Archer had espoused Ferrer's cause but had not dug down to the facts nor informed himself upon the Spanish law in the case, as Mr. Shipman had. Mr. Archer wrote brilliantly and rhetorically, but Mr. Shipman *knew* the case to the roots; Mr. Archer's glittering euphemisms were stripped bare by Mr. Shipman's trenchant array of the facts, which Mr. Archer had so carelessly neglected.

In 1913 Mr. Shipman was elected to the Board of Regents of the University of the State of New York to succeed Mr. Eugene A. Philbin, whose appointment to the Supreme Court of New York State had occasioned a vacancy. To Mr. Shipman the election was extremely gratifying, as it gave him the opportunity to enter upon a work especially congenial and for which he was eminently fitted both by temperament and training, and as a man of large public spirit always eager to serve the community to the utmost of his ability. He regarded it as a crowning public honor to his career and the fulfilment of his public ambition. How well he performed the duties of his position and how valuable were his services as a Regent is amply shown in the Memorial adopted by the Board of Regents and the Commemorative Addresses at the University Convocation of 1915, published in this volume.

As a director of the company which has published the Catholic Encyclopedia, not only was he prompt and diligent in the ordinary duties of his office, but he was especially con-

sulted and took part in all important matters outside the usual routine of business. His wisdom was always clear and practical and he spared no pains to give the company of his best. A number of the articles in the Encyclopedia are from his pen, and his advice was constantly sought by the Editors, particularly upon such subjects as pertained to his chosen field or were cognate. His name should be inseparably connected with the Encyclopedia, in the making of which he played no small part.

In 1915 he was elected from the Nineteenth Senatorial district as Delegate to the New York Constitutional Convention, which convened in Albany during the summer of the same year. It was a hot and trying season. Mr. Shipman spent the entire time in Albany applying himself to the work of the Convention with his customary intensity and energy. He in fact exhausted himself with his devotion and zeal in this public service, and returned to New York depleted physically from his labors. The heavy strain upon his energies entailed by the work of the Convention was without doubt the foundation of his last illness. Upon his return to New York City, he sought to resume his professional and other duties, but found the task beyond his strength. He died on Sunday, October 17, at his home in New York City from an acute attack of Bright's Disease. His funeral took place on Wednesday, October 20, from St. Patrick's Cathedral, New York City, and was attended by people of prominence from all walks of life, as well as by the representatives of the many charitable, fraternal and social organizations with which he had been affiliated. After the solemn requiem Mass, a burial service according to the Greek Rite was conducted over the bier by the Right Reverend Stephen Ortynsky, bishop of all the Ruthenian Greek Catholics in the United States, attended by a number of Greek Ruthenian and Maronite priests. Members of the Ukrainian choir chanted the music of the service. This was the first time the burial service according to the Greek Catholic Rite was ever seen in a church of the Latin Rite in the United States.

The variety and scope of Mr. Shipman's writings as published in this volume speak for themselves. He was a busy man, but like all busy men, always found time for additional tasks. He was called upon frequently and never refused to

respond to a worthy cause or to an occasion where it seemed to him that he might do good. He was a member of some twenty-two different organizations, charitable, social, fraternal or religious, and was active in nearly all of them.[1] He was an excellent linguist, speaking no less than thirteen languages. He was a devoted husband, having married in 1893 Miss Adair Mooney, the sister of his law partner, Mr. Edmund Mooney. Mrs. Shipman was a most sympathetic and devoted helper in all his work. He was a public-spirited citizen who responded eagerly and practically to any civic cause or movement of merit. His services to the State as Regent and as delegate to the Constitutional Convention bear ample testimony to his disinterested and practical public spirit.

Much is said in these days about a lay apostolate. Mr. Shipman exemplified it in many ways. He was in fact one of its pioneers, of large example and fruitful results. His generous and large nature saw things in a generous and large way. He was above all things a giver and his gift was entire; he withheld nothing. A lay apostolate is the recognized need of the hour. It is the layman who comes into constant and intimate contact with the world, and upon his shoulders falls the urgent obligation of an apostolate for the Faith before the world. Andrew Shipman realized all this even to a scrupulous delicacy of conscience, and he fulfilled it ably and nobly, a Catholic layman without fear and without reproach, a son who proved to the world an illustrious example of the teachings and principle of the Catholic Church.

CONDÉ B. PALLEN.

[1] He was a member of the Catholic Club, Southern Society, American Bar Association, New York State Bar Association, New York County Lawyers' Association, American Society of International Law, American Geographic Society, Friendly Sons of St. Patrick, a number of local Church and civic organizations and the sole honorary member of St. George's Ruthenian Greek Catholic Benevolent Association.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best;
Life's but a means unto an end; that end
Beginning, mean, and end to all things—God.

Philip James Bailey.

SPANISH ARTICLES

SPAIN OF TO-DAY

I.—The Country at Large

THE newspapers have been teeming with news from Spain regarding the present crisis; but very few facts have been given their readers upon which to base any adequate view of events. Even as I write, there are rumors of civil war. Vague statements are made without names, dates, or places that the clergy are fomenting it. The Catholic committees have abstained from their projected protest against the present policy of the government, and that alone, irrespective of whether troops were massed or Radical counter-demonstrations were planned, shows that they have no desire to involve their country in insurrection or war. We have been regaled *ad libitum* through the press with extracts from the speeches of Liberal and Republican, and even of Socialistic leaders, but not a word has been said of the speeches, in reply, of La Cierva, Dalmacio Igelsias, Urguijo, and others, quite as notable in their way from the Conservative standpoint. This is not an entirely fair attitude for the American press; it ought to tell both sides of the story.

Spain is an intensely Catholic country, with Catholic traditions and Catholic prejudices running back to the earliest ages. The Spaniards still have much of the Goth in them, much of the old inflexible spirit which drove out the Moor and protected all Europe from the Moslem. Spain was at one time the greatest country in the world, an empire vaster than that of ancient Rome. People are apt to forget this. The old, proud spirit that brooked no contradiction and knew no compromise, still dominates the people, although they are fallen from their high estate as rulers of the world. Kings like Charles V and Philip II, with their strong centralizing tendencies, enhanced the natural national disposition to inflexibility of character, while lesser men, following the line of their policies, confirmed and fixed it. We who judge Spain as a whole must take into consideration this inheritance of history and

tradition which helps to make nationality and pride of race. Then, too, Spain is a poor country. It has been devastated by the English and the French, and has had civil wars of its own. All this tends to make the Spaniards, somewhat like our proud Southern families after the Civil War, sensitively self-centered and averse from dealing with those who inflicted so much injury upon their native country.

Spain is a constitutional monarchy with a written Constitution, adopted in 1876, very similar to our own Constitution in its general provisions, and quite the equal of any of the Constitutions of modern states. It embodies all the best principles of the previous Spanish Constitutions, together with matters considered fundamental in a modern state, such as a bill of rights. To Americans, in comparison with our own Constitution, it seems to be defective chiefly in its insufficient checks to protect the invasion of individual and property rights, as we understand them. The Constitution is interpreted naturally according to the habits, usages, and predilections of old Spain, and its shortcomings must be attributed to those ingrained ideas rather than to the instrument itself. But it is a strong, liberal, and far-sighted document, ranking with the fundamental law of any modern state.

The executive power under the Constitution rests in the King, while the law-making power is vested in the Cortes, or Parliament, and the King. The Cortes is composed of two houses, the Senate and the Congress, equal in authority and law-making initiative. The ministry or cabinet may be chosen from either house, and the ministers may speak in debate in either house, but may vote only in the house to which they belong. The Constitution provides that the King is inviolable, but his ministers are responsible, and all his decrees must be countersigned by one of them. The Senate is composed of 360 Senators divided into three classes: Senators in their own right, that is, sons of the King, other than the Prince of Asturias, sons of the successor to the throne, certain grandees of Spain, Captains-General, Presidents of the Supreme Councils, and all the Archbishops; Senators for life (*vitalicios*), nominated by the Crown, who, together with the preceding class, cannot exceed 180 in number; the remainder are Senators elected for ten years by the corporations of the State, that is, the Universities, Communal and Provincial Assemblies,

various corporate churches, and certain commercial bodies. To be either a *vitalicio,* or elected Senator, the candidate must have already been a President of Congress (Speaker), or a deputy who has sat for three consecutive Parliaments or eight independent ones. Former ministers of the Crown, bishops, grandees of Spain, lieutenant-generals of the army or vice-admirals of the navy who have served more than two years, ambassadors or ministers who have served five years, directors of the various Spanish National Academies, and certain others who have served in various capacities are also eligible. The lower house or Congress of Deputies is elected by universal suffrage upon the basis of one deputy for every 50,000 of population throughout the kingdom. The qualification is that they must be Spanish and twenty-five years of age, and they are elected for a term of five years. The Cortes may be dissolved by the King at any time upon resignation of the ministry, as in the English Parliament. According to the law of 1890 every male Spaniard, twenty-five years of age, who has been a citizen of a municipality for two years, has the right to vote. Neither deputies nor senators are paid for their services, and cannot hold other office, except in the cabinet ministry. There are at present 406 deputies in Congress.

Besides this central government Spain has also local self-government. Trouble is often caused by a clash between the central and local governments. Spain has forty-nine provinces, or, as we would call them, states; and each province has its individual parliament and local government. The provincial parliament or legislature is called the "Diputacion Provincial," the members of which are elected by constituencies. These "Diputaciones Provinciales" meet in annual session, and the local government is carried on by the "Comision Provincial," a committee elected by the legislature. Thus we see the government by commission is quite usual in Spain, although it is being heralded as a novelty in the government of cities in the United States. Neither the national executive nor the Cortes has the right to interfere in the established provincial or municipal administration, except to annul such acts as lie outside the sphere of such administration, a system analogous to our State and Federal jurisdictions. The municipal government is provided for by a duly elected *Ayuntamiento,* corresponding to our aldermen or board of supervisors, which con-

sists of from five to thirty-nine *regidores* (supervisors) or *concejales* (aldermen), according to the size of the municipality, and by an *Alcalde* (mayor) who in large places has one or two *Tenientes Alcaldes* (vice-mayors). The entire municipal government, with power of taxation, is vested in the *Ayuntamientos*. Half of their members are elected every two years, and they in turn elect the *Alcalde* from their own body. Thus it may be seen that Spain has a pretty fair local self-government, one which would be completely effective were it not that pressure is frequently brought to bear upon the local elections by the central government, conditions which are not wholly unknown in the United States.

Spain is chiefly an agricultural country and has no largely populated cities or industrial centres. The total population in 1900 was 9,087,821 males and 9,530,265 females, making a total of 18,618,086. The estimated population on January 1, 1909, was 19,712,285. The largest cities in Spain are Madrid and Barcelona; the former with 539,835, and the latter with 533,100 inhabitants. Valencia follows with 213,530, and Seville with 168,315. Two other cities, Malaga and Murcia, have over 100,000 inhabitants. It is in the cities of Spain that the modern radical, socialistic, and revolutionary elements are to be found, and not among the great mass of people in the country.

It is difficult to explain the politics of Spain to the outsider, one may live long in Spain before they are fully grasped. They are somewhat on the group system; one or two ideas in common for a particular purpose, rather than broad platforms of action such as our great parties use. First of all there is the Conservative party, now out of power and filling the place of the Opposition in the Spanish Parliament. It stands for the old order of things in general, the "make haste slowly" principle; its adherents are of various shades of opinion. The majority of them are heart and soul for the present monarchy and for a Constitutional Spain. Others are Carlists and hark back to the older régime, others still want to see no change whatever—they are the "stand-patters" of the party. Others are strong clericals and see in any change an attack upon the vested rights of the Church. This party was in power for eight years and accomplished much—much more proportionately than its successor seems capable of doing. It passed the laws

of Electoral Reform, giving Spain manhood suffrage; and it passed the laws of Local Government, providing a larger measure of autonomy for the cities and provinces of Spain than they ever before enjoyed. The second large division is the Liberal party, which believes in developing Spain to the extreme limits of pure Constitutionalism without actually destroying the Monarchical institution, no matter what interests may suffer. The majority of its adherents are strictly constitutional and devoted to the monarchy. They are too fond, however, of adopting foreign ideas and foreign experiments in government, regardless of whether they are suited to the genius and temperament of the Spanish people or not. They want the broadest measure of modern political invention, whether Spain is ready for it or not. Then comes the Republican party, which may be described as being in the same relation (in the inverse order) to the Liberals as the Carlists are to the Conservatives. They are anti-constitutional and anti-monarchical. They want a republic in Spain as soon as possible, and unfortunately they have fixed on France as their model, instead of taking, say, the United States or Switzerland. They follow the Radicals, who are the apostles of discontent, and whose members are of all shades of opinion, theorists, socialists, and some even of the "white glove," or philosophical school of anarchy. They are the preachers of political discontent, and are such energetic reformers that they are prepared to tear down everything and build entirely anew. They are divided into various groups, such as, Regionalists, Independents, etc.

The Church is the oldest institution in Spain. Its charter and inherited rights go back further than the present Constitution, the present reigning house, or its predecessor, back to the time before Spain became a united kingdom under the Catholic kings, when the Moslem was driven from Spanish soil. Its history is the history of Spain, and it is the one enduring monument which Spain has to tell of its struggles and progress. In the mind of the Spaniard it is almost impossible to disassociate the Church from Spain itself, they are one and indissoluble. It is this viewpoint that makes much of the present situation in Spain incomprehensible to the outsider. One might as well try to separate his family identity from

his personal identity; to the average Spanish mind it is unthinkable.

At present the Church is composed of nine archbishoprics or provinces, with forty-seven suffragan bishoprics or dioceses. The Archbishop of Toledo is the Primate of all Spain, and Patriarch of the Indies. There are in all Spain some 17,369 organized parishes, having 22,558 churches and 7,568 chapels, which are served by 33,303 priests. As a whole the figures do not show that Spain is abnormally overcrowded with priests, although in some of the dioceses the dwindling of population within the last century has left them supplied with more churches and clergy than possibly they need at the present day. On the other hand, many places in Spain show that the Church is under-equipped with clergy. Nearly the entire population is Catholic. There were in 1900 some 213,000 foreigners in Spain whose religious affiliations were not counted, some 7,500 Protestants, 4,500 Jews, and from 18,000 to 20,000 Rationalists, Indifferentists, and others. This is as near as the census can inform us.

The Constitution requires the nation to support the clergy and maintain the buildings and equipment of the Church for public worship, as especially regulated by the Concordat, which will be mentioned later. This, it must be understood, is not liberality on the part of the State, although the present generation is trying to give it that aspect, but is merely a return of part of the fruits from the estates and property of the Church which were seized by the State under various pretexts during the past. It is an indemnity rather than a grace. The estimate of expenditure in this regard for the year 1910 was 41,337,013 *pesetas*, or about $8,267,000, which was about the same as for the year 1909. This sum looks magnificent when it is viewed as a whole, and no account is taken of its actual application. Some persons reading hastily the figures as given in the daily newspapers get an idea that the clergy receive the whole of it. But that is far from being the case. In the first place the appropriation is used to run the Ministry of Worship: to pay the salaries of the minister, his assistants, and all the clerks, employees, and the cost of the statistical and administrative work.

In the second place the fabric of the cathedrals and churches must be kept up out of this sum. Most of the cathedrals in

Spain are national monuments and are more or less in need of repair. Those who have seen the Cathedral of Barcelona, with the scaffolding around its towers, or the Cathedral of Seville, with the extensive works in the courtyard extending along the northern side, will understand this. When one considers the number of beautiful cathedrals, churches, abbeys, and church buildings in Spain, models of Gothic architecture to be kept in good condition or restored, one realizes the amount of expenditure required. Then come the actual salaries of the clergy. They are certainly not extravagant. The Primate, the Archbishop of Toledo, receives $7,500 annually; the Archbishops of Seville and Valencia, $7,000 each; the other archbishops, $6,500 each; two bishops, Barcelona and Madrid, $5,400 each; four bishops, Cadiz, Cartagena, Cordoba, and Malaga, $5,000 each; twenty-two bishops, $4,300 each; and the remaining bishops not quite $4,000 each. Deans and archdeacons receive from $900 to $1,000 each; regular canons, $800, and beneficed canons from $350 to $700; while parish priests in the cities receive from $300 to $500, and those in the country from 150 up. Assistant priests receive from $100 to $200 annually. Truly it cannot be said to be a wildly extravagant rate of pay; and it needs the usual stole fees, such as weddings, ceremonial baptisms, and the like, to eke out the income. The specific appropriations for the maintenance of worship and ordinary care and cleanliness of the churches are as follows: each metropolitan cathedral, $4,500; each suffragan cathedral, $3,500; and each collegiate church, from $1,000 to $1,500; while parish churches get an allowance proportioned to their importance from a minimum of $50 up. Besides this, diocesan seminaries receive an allowance of from $4,500 to $6,000 each for the instruction and maintenance of candidates for the priesthood. From these figures one can get a very fair idea of how church expenditure in Spain is apportioned.

Besides the parochial, secular clergy just mentioned there are several religious orders in Spain. The ordinary newspapers, in reporting this fact, run them up into high figures which is the veriest nonsense. What they mean, when they speak of religious orders, are religious houses or separate communities, and even these numbers they exaggerate. In 1909 there were 597 religious houses or communities of men

containing 12,142 members, which were devoted as follows: 294 to education; 92 to training of missionaries; 97 to education of priests; 62 to manual training for young men and the sale of their products; and 52 to monastic and contemplative life. There were 2,656 communities of women, having 42,596 members, divided as follows: 910 for education; 1,029 for hospital work and charity; 717 for a contemplative life. Some of these religious communities have taken up some sections of the most desolate and wild lands in Catalonia and the north, lands which had never been profitable or even cultivated, and erected monasteries there after the manner of the Middle Ages or of our energetic missionaries in the Far West.

Education in Spain is not, of course, as far advanced as it is in the United States, or in Germany, or France. In a great measure this may be explained by the fact that the great majority of the Spanish population is rural. All sorts of misleading information about education and illiteracy in Spain has been given in our daily and weekly press, as well as in some leading magazines. Some of them have said that there was 75 per cent of illiteracy in Spain; but these figures were taken from the census of 1860. Others have said that 68 per cent of the people were illiterate; but that was taken from the census of 1880. The trouble with these writers is that they utilized the handiest encyclopedia they could find, no matter what its date was, instead of obtaining the latest available figures. The census of 1910 is not yet computed, but the figures for 1900 gave 25,340 public schools with 1,617,314 pupils, and 6,181 private schools with 344,380 pupils, making a total of 31,521 schools with 1,961,694 pupils. One-ninth of a population of 18,500,000 is certainly not a bad showing. In 1900 the central government at Madrid spent $9,500,000 on education, and the local government about three to four times as much more. In 1910 the governmental budget for education was 53,522,408 *pesetas,* or about $10,710,000. In 1900 the illiterates of Spain amounted to less than 30 per cent, or to be exact 2,603,753 males and 2,686,615 females, making a total of 5,290,368 persons. I am informed that the age in Spain at which illiterates are counted is nine years, but these illiterates were for the most part persons from maturity to old age.

The pay of a school teacher is never magnificent in any

country. The close-fisted, hard-headed Spanish peasant has old-fashioned notions about the necessity of reading and writing, and will not tax himself to maintain schools, and still less to pay large salaries to teachers, especially in the primary grades. For this reason teaching in Spain is not an attractive profession, and arouses no enthusiasm outside the large cities. The subjects usually taught in the primary schools are: Christian Doctrine, Spanish language, reading, writing, grammar, arithmetic, geography and history, drawing, singing, manual training, and bodily exercises. In city schools the elementary notions of geometry, physical science, chemistry, and physiology are taught.

The teacher of the lowest primary grade in a country school begins with the magnificent salary of 500 *pesetas,* or $100 a year. He can be advanced by gradations of 200 *pesetas,* until he receives 1,500 *pesetas;* after that the places are all subject to competitive examination (*oposicion*). The highest places are in Madrid and Barcelona, where the best-paid teachers get 1,500 *pesetas,* or $500. Secondary education is provided by what are called *institutos,* analogous to our high schools. To enter children must be at least eleven years of age and pass an entrance examination. These *institutos* have a five to six years' course, and are expected to prepare for an elementary, professional, or a university course. Then come the normal schools, the professional schools, and the nine universities. The number of university students in 1907 was 16,500. The education of women is also progressing. In 1907 twenty-two women students passed through the universities; in the same year 1,076 women passed through the school of arts and industries; and in 1908 this number rose to 1,315. In the normal schools in 1907 some 2,241 schoolmistresses graduated; in 1908 there were 3,584 women on the list. These refer wholly to the governmental public schools. Besides these, there are the private schools, managed in part by religious congregations, and in part by laymen (both Catholic and otherwise) concerning which I have no adequate figures as to salaries and service.

Spain is a nation of small holders of real property, and has but comparatively few holders of large estates. Perhaps to this is due in a measure its poverty, for it is the small landowners rather than the manufacturer or trader who predominates. Of the 3,426,083 recorded assessments to the real prop-

erty tax, there were 624,920 properties which paid a tax of from 1 to 10 *reales* (5 to 50 cents), 511,666 from 10 to 20 *reales,* 624,377 from 20 to 40 *reales,* 788,184 from 40 to 100 *reales,* 416,546 from 100 to 200 *reales,* 165,202 from 200 to 500 *reales* ($10 to $25); while the rest, to the number of 279,188, are larger estates which pay from 500 to 10,000 *reales,* and a few upwards. About 80 per cent of the soil is classed as productive. In minerals Spain is very rich, being the largest producer of copper in the world after the United States, while mercury, iron and zinc are largely produced, but the mines are said to be inadequately worked. The railway communication comprises 9,025 miles of rail, nearly all single track, except near Madrid and Barcelona.

II.—The Present Situation

At the present moment there is a report of a threatened break between Spain and the Holy See, and all sorts of rumors are being printed about it. It derives from an attempt at a revision of the Concordat at present existing between Spain and the Holy See, which is complicated by the repeal of an existing law and the introduction of two new ones into the Cortes whilst negotiations are pending. The present Congress, or lower house of the Cortes, is composed of 229 Liberals, 106 Conservatives, 40 Republicans, 9 Carlists and 20 other members of the Integrists, Regionalist, Independent, and Socialist groups. The Liberals have a clear majority of 54 votes over all the other parties combined. The Senate, however, leans more towards the Conservative party. After all the seats had been filled in the late election and by appointment, the Senate stood 178 Ministerialists, 117 Conservatists, 6 Carlists, 5 Republicans, 29 Indefinites, and 17 Prelates, with nine others, Regionalists and Palatines. The present Prime Minister of Spain, or Presidente del Consejo, is Don José Canalejas y Mendez, probably the strongest Liberal in Spain. He certainly is the strongest and most effective public speaker and knows how to turn his sentences in a way that even his enemies must admire. In Spain they use the bull-rings on off-days in which to hold their political meetings, and they serve the purpose excellently. At one of his latest addresses

to his followers Canalejas spoke so forcibly and roused them up so thoroughly that at the conclusion they tore up the seats of the amphitheatre and threw them into the ring.

While undertaking to enter into negotiations with the Holy See for a revision of the Concordat, Señor Canalejas, during the pendency of negotiations at Rome, promulgated a Royal Order, which completely changed the interpretation of the Constitution in regard to non-Catholic bodies, and introduced into the Cortes two measures, nicknamed the "lock-out" (*candado*) in the Spanish papers, looking towards the diminution or suppression of religious orders and houses in Spain. The Holy See replied that it was scarcely the proper way to carry on negotiations for one party to put his purpose into execution and talk revision afterwards. A few words upon the Constitution and the Concordat will explain the situation.

There have been several Concordats between Spain and the Holy See, later ones superseding the others. The present Concordat was entered into on March 16, 1851, and a supplement was added on August 25, 1859. There have also been a number of Constitutions adopted in Spain. The present Constitution was adopted June 30, 1876, whose general provisions have already been described. The portion of the Constitution principally bearing on the present situation reads as follows:

> Article XI. The Apostolic Roman Catholic religion is the religion of the State. The nation binds itself to maintain this religion and its ministers.
>
> No one shall be molested in Spanish territory on account of his religious opinion, or for the exercise of his particular form of worship, provided he show the respect due to Christian morality.
>
> Ceremonies and public manifestations other than those of the State religion, however, shall not be permitted.

The first and the last clauses of this article are the ones creating such a stir just now. Spain is almost entirely Catholic, and as I have said, there are only about 7,500 Protestants (including many foreigners) and some 4,500 Jews in Spain. They were an insignificant minority, and in so far as they are foreigners, Spaniards have never deemed that they should enjoy privileges to which the Spanish native-born were entitled. They are not given the privilege of using the outward and visible signs of a church upon their houses of worship,

as that would be a "public manifestation" prohibited by the Constitution. The doubtful clauses of the Spanish Constitution are not construed, as with us, by a judgment of the Supreme Court. They are interpreted by a decree framed by the Council of Ministers and signed by the King, which has all the force of a law. On October 23, 1876, a Royal Order was promulgated, which undertook to construe Article XI of the Constitution, as follows:

> 1. From this date every public manifestation of worship or sects differing from the Catholic religion is prohibited outside of the house of worship or cemetery belonging to them.
> 2. The foregoing regulation comprises, under the meaning of public manifestation, every act performed in the public street, or on the exterior walls of the house of worship or cemetery, which advertises or announces the ceremonies, rites, usages, and customs of the dissenting sect, whether by means of processions, placards, banners, emblems, advertisements, or posters.

This law has been on the books for thirty-four years, and Spaniards have never, in any number, petitioned for its removal or change, but on the contrary, have always desired it to remain in force. There is no need here to go into the propriety or justice of such a law. In the Southern States we have a "Jim Crow" law which represents the local wishes of the community, even if it be indefensible. The United States has a Chinese exclusion law which no one claims to be a miracle of justice. And so this Spanish law exactly fitted the wishes of the great majority of Spaniards, as against an infinitesimal minority who represented alien religions. We could no more expect the Spaniards to change their views on this than we can get our Southern fellow-citizens to abolish their "Jim Crow" and voting statutes. It is human nature, that is all, and it must be recognized.

But as this interpretation was made originally by Royal Order, so, too, it could be revoked by Royal Order. This is exactly what Canalejas has done; he has simply repealed and annulled the former decree which has stood for so many years, without putting anything in its place. One does not know to-day whether a non-Catholic church may put up merely an announcement of its name, or even a cross and statues of the saints, or may commence a campaign like the

Methodist institution in Rome. That is what exasperates the Catholic Spaniard; for the present Liberal Government has done this *proprio motu,* without request from any large body of citizens or any debate on the subject.

The other measures are bills submitted to the two houses of the Cortes—the so-called "lock-out" legislation, using the simile of the factory. One is said to propose the suppression of the religious congregations which have entered Spain illegally; the other is said to be a measure to enable the bishops to suppress unnecessary religious houses within their dioceses. A great deal of nonsense has been written or telegraphed to the American press upon this phase of the matter. For instance, it is said that the Concordat limits the number of male religious orders to three, and that there are now six hundred male religious orders in Spain. This statement has been repeated in numbers of papers here. I have already given the statistics of the religious orders in Spain, and need only say that the six hundred can only refer to religious houses or communities. If the correspondent's fertile imagination holds out, he will soon reckon each monk as a "religious order."

There is no law in Spain, nor does the Concordat itself use any terms, restricting the male religious orders to three. I quote from the Concordat of 151, which was ratified and put into execution in Spain by the law of October 17, 1851:

> Article XXIX. In order that the whole Peninsula may have a sufficient number of ministers and evangelical laborers for the prelates to avail themselves by giving missions in the localities of their dioceses, helping the parish clergy, assisting the sick, and for other works of charity and public utility, the Government of her Majesty, which proposes to assist Colleges for Missions beyond the seas, will henceforth take suitable steps to establish wherever necessary, after previous consultation with the diocesans, religious houses and congregations of St. Vincent de Paul, St. Philip Neri, and another order among those approved by the Holy See, which also will serve at the proper times as places of retreat for ecclesiastics, in which to make their spiritual exercises, or for other pious uses.

There is no restriction in this language, but on the contrary these three orders or congregations are made a part of the State Church. This will be seen from a later article in the Concordat, where the State is bound to maintain them:

> Article XXXVI. The government of her Majesty will provide the necessary means for the maintenance of the religious houses and congregations mentioned in Article XXIX.

This was really a short method of getting charitable and eleemosynary work done at the least expense to the State.

There is no restriction upon religious orders in Spain any more than there is in the United States, and in both places they have occupied somewhat the same status. Under the Spanish Constitution it is provided that:

> Article XIII. Every Spaniard has the right . . . to form associations for any of the ends of human life.

This has been uniformly interpreted as the right to form religious organizations of any kind. This right is expressly recognized in the Association (or, as we should say, Membership Corporation) Law of June 30, 1887:

> Article I. The right of association which is recognized by Article XIII of the Constitution may be exercised freely, conformable to the provision of this act. Under it associations may be formed for religious, political, scientific, artistic, and benevolent purposes, or for recreation or other lawful ends, which do not have profit or gain as their sole or principal object.
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> Article II. From the provisions of this law are excepted: (1) Those associations of the Catholic religion authorized in Spain by the Concordat. The other religious associations shall be regulated by this law, but the non-Catholic ones must be subject to the limitations prescribed by Article II of the Constitution. (2) Societies which are formed for mercantile purposes. (3) The institutes or corporations which exist or act under special laws.

What the Liberal ministers mean, when they say "illegal" orders, is that many orders have not inscribed themselves, as to their respective houses or communities, in the books of registry of the province where they are situated. But the statistics show that out of a total of 3,253 communities, 2,831 have been duly registered. The Premier Canalejas also desires to shut out all foreign members of religious orders or congregations from their rights of association, upon the ground that the Constitution only provides that Spaniards shall have such rights. This is analogous to our laws providing that Asiatics shall not become naturalized citizens, or that aliens cannot hold land in certain states.

The debates in both houses of the Cortes upon these last proposals have been very warm. The one of which so much is made in America—the so-called permission for non-Catholic organizations to display the insignia of public worship—has not caused so much comment in Spain. In fact, Catholic newspapers refer very little to it. It is regarded more as an affront to the Pope, as evidence of a desire to avoid a real revision of the Concordat, and is treated as a cheap bid for popularity. But in regard to the Spaniard's constitutional right to form associations as he pleases, feelings run deep and strong. The provision of the bill that orders may be suppressed and their very interior affairs regulated by officious state meddlers, has roused general indignation. Protests have been pouring in by mail, telegraph, nad special messenger from every part of Spain. Sometimes four to five columns of the bare outline of the protests and the thousands of signatures appear in the papers. Catholic sentiment throughout the entire country is aroused, for this is recognized as the opening gun of an assault upon the Church. Canalejas is a Catholic, but his successor may not be, and so the Catholic world is rousing itself.

Catholic Spain is fairly well organized. At present there are 255 Catholic associations or clubs, 47 Catholic labor unions, 556 agricultural associations, 297 Raffeisen Mutual Banks, 95 artisans' unions, 33 consumers' leagues, 92 indemnity associations, 33 diocesan councils of different societies, eight popular libraries, and three credit banks. The Catholic press publishes 60 papers of all kinds. The units of the organizations are the various parishes which make a focus of religious and social life.

It has been asserted on the floor of the Cortes, and repeated over and over again in our press, that Spain is over-run with religious orders, and that they pay no taxes. Of course those that are authorized by the Concordat pay no taxes, for they are part and parcel of the State Church. I have not the statistics at hand to show what taxes are paid or what exemptions are claimed, but if one will look at the matter a moment from an American standpoint it will be seen that ordinary civilized nations exact no taxes in similar cases. For instance, here in our own country, schools, hospitals, libraries, asylums, etc., pay no taxes. Why, then, should the religious orders in Spain, which conduct such institutions of education, charity, or

mercy, be required to submit to taxation? I have already given the statistics of the religious orders in Spain, but the surprising part of the situation is that Spain has fewer members of religious communities per population than many other Catholic countries or Catholic populations. Here are some of the figures for the year 1909:

County.	Catholic Population.	Individuals in Religious Orders.	Number per ten thousand.
Belgium	7,276,461	37,905	52
United States	14,235,451	65,702	46
England and Wales	2,130,000	6,458	30
Germany	22,109,644	64,174	29
Ireland	3,308,661	9,190	27
Spain	19,712,285	54,738	27

In addition to this it is to be noted that in 28 dioceses the number of individuals belonging to religious communities in each does not reach 100. In Minorca there are only three; in Guadix 6, in Astorga 15, and in Siguenza 19. It cannot be said, therefore, that Spain is overrun with religious orders, or that its condition in that regard, as compared with other countries, is remarkable.

The outcome of the parliamentary discussion of the bills in relation to the orders and religious houses cannot be foreseen clearly. It may be said that they will pass Congress, but in the Senate many of the ministerialists are not strong Liberals, while the Conservatives have a large following and can also make combinations with others groups.

The unfortunate affront to the Holy See will, of course, not be allowed to stand in the way of the proper adjustment of things. That was shown when the massing of the protesting Catholic organizations was abandoned, rather than allow it to be used as the entering wedge of Carlism. But the elements of the situation which I have given will enable the reader to judge in some intelligent fashion the fragmentary and often incoherent news that comes from Spain.

RECENT IMPRESSIONS OF SPAIN

Madrid and Toledo

THE railways in Spain are proverbially slow, yet we found that they went at a fair speed, even judged by American ideas. There was a good reason in part for their slowness. The railways of Spain, with the exception of a comparatively short stretch on the Northern Railway out of Madrid, are single track, and they are rather to be compared with our railroads west of the Mississippi River than with those in the east. But we found the sleeping cars quite comfortable and with much more privacy than is usual in the American pullman car. The fast expresses have a letter box or slot on the side of the mail car, and it is no infrequent sight at the country stations to see the people come trooping down to meet the train to mail their letters.

The landscape through Castile and New Castile looks desolate and deserted to American eyes, so accustomed to farmhouses nestling among the trees. There are no trees in Castile and but few in New Castile. The Spanish countryman has an idea that trees afford merely lodging places for the birds to lie in wait and steal the grain the farmer plants. A Castilian proverb says that a lark has to bring his own provisions with him when he visits Castile. The rolling country and distant hills seem from the railway like large brown sea waves hardened into earth. Still the Spanish peasant is a painstaking and hard-working farmer. His fields are tilled with all the care and minuteness of a garden. Every bit of land on either side of the railway track was under cultivation and we were told, produced good crops. As the Spanish peasantry dwell in villages and not in scattered farm houses and go abroad to till their fields, the landscape seemed curiously desolate to American eyes accustomed to the familiar farm house and barn every few miles.

Arriving at Madrid, at the Atocha Station, at the southern

end of the Prado, we found a decided contrast to the quiet of the country. The long line of hotel omnibuses and cabs soliciting travellers showed that Madrid was as active in that regard as any American city. Indeed, in one respect, it was even more advanced than New York. The Spanish mail wagons (*correos*) were not, as here, drawn by horses, but were smart, light-running automobiles, which traversed the city with marvelous celerity and delivered the mail with expedition.

Madrid, in some respects, is a disappointing city. It is old enough not to be new, and yet it is not old enough to be ancient. Its cathedral, Nuestra Señora de la Almudena, has not been built above the basement story, and in that it resembles the beginnings of many American churches. This circumstance made us feel quite at home when we went down to admire it. The basement is very beautifully constructed and has a fine organ. Some time, when money is more plentiful in Spain, the splendid main structure will be built. Another instance of newness is the Church of San Francisco—the Pantheon or Westminster Abbey of Spain—for it looks almost as if it left the builders' hands only the day before yesterday. It is a circular church with a very lofty dome like the Capitol at Washington or St. Paul's in London. The stained glass is very modern, but it contains examples of the very finest German and French artists in modern glass-design and coloring. The whole effect is one of beauty and harmony. But the church hardly fulfills its purpose of being the resting-place of the great men of Spain, as the inscription on its front "Spain to her distinguished sons" (*España á sus preclaros Hijos*) proudly proclaims. The commissions entrusted with the search were unable to find the bodies of Guzman, Cervantes, Lope de Vega, Herrera, Valasquez, or Murillo, whose resting-places are unknown. Even many of those who were distinterred and buried here were afterwards removed and restored to their original tombs owing to the vigorous protests and threatened lawsuits of their descendants and their fellow-provincials.

New buildings are going up everywhere; a fine new post-office intended to be very modern and up-to-date, and a still finer hotel—one of the Ritz-Carlton series—intended to eclipse anything of its kind, while a host of apartment houses and minor structures are projected. The first hotel to which we

went was being modernized to such an extent that openings were being made in the walls and the floors to admit a wonderful steam-heating plant! The proprietor begged us, with many courtly bows, to stay, that the installation of the *calefaccion* should not disturb us, for it would be transferred to another part of the house. Notwithstanding his entreaties, and the fine rooms with special balconies overlooking the Carrera de San Jeronimo, we took up our quarters elsewhere, giving a weak-kneed promise of coming back when the *calefaccion* was completed.

Madrid cabmen are very independent, self-possessed, chary of speech, and will seldom abate much of their price for a drive. They may be said to be the opposite of the Italian cabman in these respects. Once I asked a cabman how much he would charge to drive me across Madrid to the Museo de Arte Moderna, and he answered: "Dos presetas y medio" (Two and a half *pesetas*). I said that I would give him two *pesetas*, and all he did was to look at me reproachfully, take out a cigarette, slowly light it, and begin to smoke. He had named his price and that ended it. Nor did any of the other cabmen in the line make a move to secure me as a fare.

The focus of life in Madrid is at the Puerta del Sol (the Gate of the Sun). Once upon a time, when Madrid had its beginning and there were walls, there was a Gate of the Sun. It disappeared long ago, and now one looks directly upon the rising sun, if one strolls out early enough, without the intervention of walls. The place is now a long oblong plaza, the starting-point for all the electric street cars in Madrid and the location of some of the most fashionable hotels. The population of Madrid surges through it at all times of the day, and in that respect it may be compared to Fifth Avenue in New York or to Trafalgar Square in London. From it radiate a number of important streets, of which the Calle de Alcalá is the largest and the best known. It is far wider than the widest street we have in New York, and it leads directly to the Buen Retiro, or Central Park of Madrid, passing by the Prado, a great avenue of trees known all the world over. The very word Prado brings to memory the magnificent Museo Nacional de Pintura y Escultura, with its wonderfully fine collections of the great masters. It contains two rooms respectively devoted to Murillo and Velasquez, the Mecca of the

admirers of the Spanish painters, to say nothing of the treasures of the Italian, Flemish, German, and French schools. It is especially rich in examples of Rubens and Vandyke, while the works of the Spanish painters of the various schools can here be studied as nowhere else in the world. Raphael and Titian are well represented, and the portrait of Cardinal de Paira, by the former, is looked upon as one of the greatest in the world of art. Art critics have done ample justice to this noble gallery, and it would be but repetition to add my words of appreciation.

Behind the Museo del Prado is the quiet little white Church of San Jeronimo el Real (St. Jerome the Royal), the church in which the sovereigns of Spain are wedded. In fact all this part of Madrid, in the time of Lope de Vega, was the "meadows of St. Jerome," where the fashionables of the Court used to go for recreation. The Church of San Jeronimo and the great promenade of the Prado are all that now recall it. In this church also (up to the year 1833) the members of the Cortes used to come to hear the Mass of the Holy Ghost and to take their oaths at the opening session of Parliament; a custom now observed in the breach rather than in the performance. Here, too, the Prince of Asturias (as the heir apparent in Spain is called) used to come to take his oath to observe the laws of the kingdom. Now, however, the Church plays no greater historic part than receiving the marriage vows of the sovereign. It was here that King Alfonso and Queen Victoria were married on May 31, 1906, in all the pomp and circumstance of the Spanish Court, only to narrowly escape death a half hour later on the Calle Mayor on their way back to the palace. The bomb, concealed in a huge bouquet of roses, was hurled from the third story of a house by Morral, an anarchist teacher in the Ferrer schools in Madrid, and struck directly in front of the royal carriage, killing the horses and killing and maiming a score of persons. As we entered the quiet, prim-looking church, escorted by a small boy of the neighboring school, we tried to imagine the splendor of that event which so nearly had a tragic ending for the royal bride and groom. Almost across the church is the severe-looking building of the Spanish Academy, while to the south lies the great Botanical Garden.

The legislative chambers in Madrid are situated widely

apart. The lower house of the Cortes meets in the Palacio de Congreso on the Carrera de San Jeronimo, an unimposing building, while the Senate meets two miles away to the north of the Royal Palace, in an old building which was originally an Augustinian college. Further north is the Central University, made up of the union of the University of Alcalá and the University of Madrid in 1836, and now attended by 6,600 students. The main building of the University is known as the Noviciado, because it was originally a novitiate of the Jesuits, when the Society owned the property before their suppression in the eighteenth century. A little further on is the great Hospital de la Princesa, which, together with the great Hospital General, make two extensive institutions, probably the equals of any in the world. In fact, Madrid would seem almost too well supplied with hospitals for a city of 600,000 inhabitants. It has eleven altogether, besides a special one for small children. In addition it has fourteen ambulance stations (Casas de Socorro) scattered over different parts of the city, affording first aid to the injured.

The number of news-stands and the great sale of illustrated papers, newspapers, and light novels was noticeable. Spanish illiteracy cannot be as great as represented, or these and the numerous book stores would soon go out of business. On coming home I looked the matter up. I found the statistics on the subject were much at variance with the popular ideas and loose percentages given. For instance, I had heard it repeated that there was 68 per cent of illiterates among the population in Spain. That would mean that more than half the people could not read or write. Yet I never met a person who could not read or write during my whole trip through Spain; on the contrary I saw everybody reading newspapers, novels, letters, etc. I found that the 68 per cent was true enough when it was written, but unfortunately the figures were taken from the Encyclopedia Britannica and referred to the census of 1880, and could hardly be controlling to-day. When we reflect that Spain is essentially an agricultural country, with only a small urban population (even now only two cities have a population of over 500,000), it will be seen that the diffusion of education must necessarily be of slower growth. I have not the figures of any late census by me, but the census of 1900 puts quite a different phase upon the situation.

The total population of Spain at that time was 9,087,821 males and 9,530,265 females, making a total of 18,618,086. The elementary schools numbered 25,340 public schools with 1,617,314 pupils, and 6,181 private schools with 344,380 pupils, giving a total of 31,521 schools with 1,961,694 pupils. In addition there were ten universities, numerous high and normal schools, trade, technical, and engineering and professional schools of all kinds. The illiterates in 1900 amounted to 5,290,368, or less than 30 per cent of the population. These illiterate persons were, for the most part, persons from maturity to old age—chiefly hard-headed peasants who had old-fashioned notions about the necessity of reading and writing—while the younger generation was growing up bright and alert. The lack of schools is also accounted for. Spain has local government; and the thrifty Spanish countryman will not tax himself to maintain schools, while the stipend derived from the central government at Madrid (which spends about $9,500,000 a year on education) is in itself too small to maintain schools, where no local taxation has been provided. An analogous situation may be found in North Carolina and Tennessee. In North Carolina in 1900 the illiterates were 28 per cent of the population, and in Tennessee they were a little over 20 per cent.

When we compare the sums spent by Spain on the education of her children and the school attendance there with the sums spent in New York State, the comparison is not altogether unfavorable. The various provinces and communes in Spain supply the largest amount of money to support the schools. I have not at hand exact figures for 1900, but I am told that it is between three and four times as much as the central government furnishes. In the State of New York local taxation produced $34,721,611 for public education, while the state government supplied $4,616,769 for the same purpose. The total population of the State in 1900 was 7,268,012, so that the State supplied a little over fifty cents per capita. The attendance in the New York public schools throughout the State for the year 1900 was 873,157 pupils. Spain, with two and one half times the population of the State of New York in 1900, supplied twice as many pupils to her public schools, and the central government supplied for education about twice as much money as the central government of the State of New

York. New York is nearly the foremost, and certainly the richest and most populous, State in the Union, and when we find that Spain is by no means lagging far behind the pace set by the Empire State in the matter of education, we can see that a prejudiced view—based upon antiquated figures and compared with recent development here—has been entertained of Spain in educational matters. She is not as far ahead as she ought to be; but she is not so far behind as hostile critics would make out.

The same thing holds true of the statement that Spain is "priest-ridden," that there are too many priests, friars, and monks there. It may be; and the enjoyment of the endowments of a State Church and ancient privileges may have dulled their energy and rendered them less active and strenuous in their sacred callings than our clergy. A keen and exhaustive study of the situation could alone determine that. Nevertheless I saw and conversed with as bright, keen, and eager-faced priests in Spain as I ever have in New York. When stress is laid upon the mere numbers as the root of the criticism, a little comparison will do much to clear the mind.

When I was in Madrid a Radical newspaper published a severe article in which it asserted that the vast number of celibates (priests, monks and friars)—and it particularly gave the figures for the city and provinces of Madrid—was an evil, particularly because it meant the withdrawal from civil life of many individuals who might otherwise be the honored heads of flourishing families. But the illustrated journal "A. B. C." replied in a telling article in which it quoted statistics to show that in the city and province of Madrid there were already far more bachelors above the age of thirty years, who were laymen, than the entire number of religious mentioned, and it sarcastically asked why "they did not become the honored heads of flourishing families" for the welfare of Spain. In Spain there were in 1900 (I have no later figures) some 11,000 male religious—priests, monks, friars, and lay religious—and these, in a population of 18,617,000, gives about an average of one religious or clergyman to every 1,692 persons. By the United States religious census for 1906 (there are no figures available for 1900) there were 164,830 ministers and clergy of all kinds among a population that year of 84,246,250. This gives our own country one clergyman to every 511 per-

sons, or over three times as many as Spain possesses per capita. Yet we are not prone to think that the United States is "clergy-ridden." A little comparison of the relative situation of things would make the usual criticism of Spain a little more charitable and certainly more judicious.

Some eighteen miles away to the northwest lies the village of Escorial, where Philip II built the pile which has taken that name to itself in the minds of most sightseers. Escorial (from the Latin *scoriæ*) was a forlorn village surrounding certain iron mines, where slag and cinders were the chief ornament of the landscape, at the foot of the Guadarrama mountains. This spot was selected by Philip II to erect the great building which is at once a palace, a temple, a monastery, and a tomb, and which was the abiding-place of that monarch in the declining years of his life. When the traveller arrives by train a dashing automobile takes him from the station up the hill to the centre of the village, where the famous buildings are. The dull gray stone and severe architecture make it a part almost of the frowning Guadarramas which lie behind it. High up on the mountain side is a little plateau called "Philip's Chair" (La Silla de Felipe) where it is said that the king caused a large throne-like chair to be placed in which he sat and watched the workmen build the Escorial.

The gray building is situated in an enormous courtyard, with still an inner court. Toward the east is the temple or church, which is built in a severe style of architecture, simple, yet resembling St. Peter's Church at Rome. The high altar has a *retablo* or reredos of carved wood, rising to the ceiling. On the Gospel side, in a niche over the sanctuary, are the figures of Charles V and his family kneeling and facing the altar. On the epistle side is a similar bronze group of Philip II and some of his family in a similar attitude. High up in the rear of the church is the famous *coro alto,* the choir in which Philip sat in his stall as a monk and which had the little postern door by his side through which he entered and received communications. He was kneeling here when the news was brought to him that Don John of Austria had won the battle of Lepanto; he immediately rose and commanded the choir to sing the Te Deum. This choir loft is supported upon a single flat arch or vaulting which trembles under footsteps.

It is said that the architect was told that it would fall if it remained as he built it; thereupon he placed an elaborate pillar in the centre of the vaulting underneath, and requested his critics to examine it. They walked over the vaulting again and again and pronounced it entirely safe. Whereupon he took them down into the church below and showed them that the central pillar did not reach the vaulting by nearly an inch and that it was made of painted paper! The choir loft also contains a huge reading-desk some fifteen feet high for the great antiphonals to rest upon, and yet at the slightest touch of the hand it will turn in any direction, so delicately is it balanced.

Under the high altar, down a long staircase, lie the sarcophagi of the kings of Spain and their wives who have borne kings. Queens who were childless, or whose sons did not succeed to the throne, are not interred in these vaults. There they range from Charles V (or rather Charles I, as he is known in Spain) down to Alfonso XII, the father of the present king, and there are yet thirteen granite coffins unnamed and to be filled. Beyond here and to the south lie the tombs of the Princes of Spain, some of them quite beautiful and all quite modern. The most beautiful is the tomb to Don John of Austria, the famous victor of the naval battle of Lepanto against the Turks in 1571.

The monastery of St. Lawrence covers the whole of the southern portion of the building and possesses a fine library with some magnificent early Greek and Latin manuscripts. A peculiarity about the placing of the books on the shelves is that the gilt edges are turned towards the on-looker while the backs are turned towards the wall—the reverse of the ordinary book shelf. In the great courtyard of the Hebrew kings (so-called because of the gigantic statues of David, Solomon, Josias, Josaphat, Ezechias and Manasses) the soldiers and sailors of the ill-fated Armada were blessed before they set sail for England. High up on the side of the great central dome over the church is what looks like a speck of gold, but is actually half the size of a man's hand, placed there by the bravado of Philip, as a proof that he had not, as his enemies said, spent all the gold of his kingdom in building the Escorial, but had still some to spare to adorn the roof. The palace is on the northern side of the vast pile, is too

formal and gloomy and has never been occupied except for brief occasions by the Spanish Court. Perhaps the royal occupants realize too keenly that they will come one day to the Escorial to stay, and do not care to anticipate that last coming.

We parted from the gray buildings with keen regret, for our stay had been too short to explore them thoroughly, as every room is filled with history. The study, bedroom, and antechamber of Philip II, where he spent his last days and where he died, made everything a reality to us. A walk through the park and a visit to the Prince's palace, a modern French toy-house, almost, set at the end of the Park by Philip V, completed and rounded out our visit by bringing it down to the times of the Bourbon kings. Just near the station is a little Spanish *posada,* the mistress of which provided us with as nice a cup of tea (and Lipton's tea at that!) as can be furnished anywhere in England or America.

The city of Toledo lies some fifty miles from Madrid and was the ancient capital of Spain. Here it was that the Gothic kings ruled and here King Reccared and King Wamba held court in the days when Spain was converted to Christianity a second time after its invasion by the Goths and Visigoths. It was not until towards the end of the Middle Ages that the capital was transferred to Madrid. Toledo sits high upon a hill where the River Tagus sweeps round it in a semi-circle. It was for many centuries a stronghold of the Moors when they held more than half of Spain. It defied capture from the river side, but was at last taken by the Castilians from the land side. Outside the church of San Juan de los Reyes there hang on the walls countless numbers of iron chains and shackles which were stricken from the limbs of Christian captives at the taking of the city. The city bears a distinctly Moorish character in its narrow, winding, and confused streets. It is said to be one of the hardest Spanish cities to find one's way around in, and we marvelled much at the dexterity of the driver who successfully piloted the carriage without scraping the doorways on either side or squeezing the passersby flat against the walls of the houses.

Two bridges cross the Tagus by which one may enter Toledo. One, the Bridge of Alcantara (Arabic, ***al-kantara,*** the bridge), leads from the railway station directly into the

main part of the city by a winding road past the wall and the Alcazar or citadel, which is now a military training school —the West Point of Spain. This bridge, as might be surmised from its Arabic name, goes back to the time of the Moors. The lower Bridge of St. Martin is further down the river at the other end of the city and has a romantic story connected with it. The architect who first planned the bridge had nearly completed it; the wooden scaffolding was still in position and the arches were about to be finished. On going over his calculations he discovered that his bridge would not be strong enough to bear the weight, and that when the king, court, and clergy passed over it the arches would fall. He was wild with despair and confided his discovery and grief to his wife. In the dead of night, while the city was all asleep, the devoted wife crept down to the water's edge and set fire to the scaffolding which supported the centering. When the whole bridge fell the people and court attributed the calamity to the fire. The architect remodelled his plans and the bridge was built again, and has stood firm and true ever since. When it was finished the wife publicly confessed her doings to Archbishop Tenorio, but instead of making her husband pay the expenses of rebuilding the bridge, he complimented him on the treasure that he possessed in such a wife.

The Cathedral of Toledo is, of course, the great centre of attraction and its history dates back as far as 587. St. Ildefonso was one of its early archbishops (A. D. 667) and a national hero of Spain. The Moors conquered the city in the year 700. In 712 they turned the great church into their Masjid-al-djami, or chief mosque, and held it for 300 years. When Alfonso VI captured the city in 1085 he permitted the Moors to retain it for Moslem worship. But in a year or so dissensions broke out between the Moslems and the Christians, and in 1087 the Christians took forcible possession of the building and turned it into a church again. St. Ferdinand (Ferdinand III) caused the old building to be torn down and in 1227 laid the foundation stone for the present cathedral. It was completed in 1493, the year after the discovery of America. After the taking of the city from the Moors, the Archbishop of Toledo was made the Primate of Spain, and it has been the primatial See ever since. The Court which

was established here under Alfonso VI remained until 1561, when Philip II transferred the capital to Madrid. The great Archbishops of Toledo are known all over the world. The names of Cardinal Gonzalez de Mendoza, the friend of Columbus, and of Cardinal Ximenes de Cisnéros, the great patron of learning, are among the brightest in history. The cathedral itself is one of the most imposing Gothic monuments of Europe; it is 400 feet long and 195 feet wide, covering about the same area as the Cathedral of Cologne, and its stained glass windows are the finest of their time. The only defect which jars upon the exquisite harmony of its perfectly executed Gothic architecture is the aperture pierced through to the roof over the ambulatory behind the high altar by Narciso Tomé in 1732—a *fricassée de marbre* as a disgusted Frenchman called it. It is called the *trasparente* or skylight by the Spaniards, and amid the chaos of angels and clouds which adorn it in full rococo fashion, is the Archangel Raphael kicking his feet in the air and holding a large golden fish in his hand.

The *capilla moyor* or high altar, as in all Spanish cathedrals, is separated from the choir and enclosed by a beautiful *reja* or iron screen, a monument of the art of the blacksmith, with all the beauty and tracery of delicate sculpture. Behind the altar is the *retablo,* or wooden reredos, made of larchwood gilded and painted in the richest Gothic style, erected under Cardinal Ximenes. Its five stories or stages represent scenes from the New Testament, the figures being life size and larger. The choir, which is in the centre of the cathedral, and its choir stalls are magnificent specimens of carved walnut. The 54 medallions represent scenes in the conquest of Granada and the expulsion of the Moors from Spain. The marble outside of the choir is studded with bas-reliefs of the Old Testament.

The most peculiar thing about the cathedral—that which differentiates it from other cathedrals in and out of Spain —is the Mozarabic Chapel in the southwest angle, below the great tower. The rite of Spain originally seems to have been the Gothic rite, not the Roman, or as it is also known, the rite of St. James. The Goths and Visigoths of Spain, when converted to Christianity, seem to have used this rite altogether. However, on the rise of Arianism, the Gothic races

of Spain seem to have readily embraced the error, and for a long time Arianism flourished upon Spanish soil, teaching its doctrine that the Son was not equal to the Father. When King Reccared in 586 renounced the errors of Arius and became a true Catholic, the Gothic rite, which had been practiced and used alike by Catholic and Arian, became in some way seemingly identified with Arianism. The advent of the Moors and their domination in Spain left the question of rites undetermined. The Catholic Christians of Toledo and other Spanish cities were allowed by the Arabs to practice their religion under certain restrictions, but they adopted the Arabic language and many Moorish customs, and in consequence became known as *Mozárabes* or "half Arabs." The Mass which they celebrated and the rites which they followed were the old Gothic Mass and ritual. In the north of Spain, in Aragon and Castile, the Roman rite was followed, and the Gothic rite became practically unknown, or at least disused. After the conquest of the southern part of Spain by Christian arms and the expulsion of the Moors, the Christians of Toledo came again into their own.

But those disturbed times and the Gothic rite gradually waned and there came grave question as to whether it should be used by the Church or not. There is a legend that it was determined to try the question by fire, and two Missals, one of each rite, were cast into the flames. The Roman Missal leaped out of the flames unscathed; the Gothic Missal remained there unconsumed. It was decided, therefore, that both rites were proper. In a later age Cardinal Ximenes came to the rescue for perpetuity. He had beautiful editions of the Gothic Missal printed—some of these editions may be seen in New York at the Hispanic Museum—and established the Mozarabic Chapel in the Cathedral of Toledo, where the Gothic rite was to be used as long as the Cathedral should stand.

I had long been acquainted with the rite and had been in correspondence with Don Jorje Abad y Perez, the Capellan Capitular of the Mozarabic Chapel at Toledo. Through his courtesy several years ago I became possessed of a fine Gothic Missal, and the Hispanic Museum is indebted likewise to his courtesy and advocacy for the fine specimens of the Gothic Missals which it possesses. When we had inspected the cathe-

dral as much as we cared to for the first time, we made our call upon Don Jorje. He begged us to excuse him for reciting the vesper office in choir, but when that was finished—and we saw the Mozarabic canons file into their stalls and recite the office—he put himself entirely at our service, and not only accompanied us over the cathedral again, but went with us around the city and for a long excursion outside the walls and across the Tagus. Altogether he was a charming man, his chief regret, as he expressed it, being that he did not speak English. One could tell by looking at him that he was of Gothic origin, for I was asked to translate to him the remark that he was one of the few Spaniards we had seen with brown hair and the bluest of blue eyes. He accompanied us to the Hotel Castilla and took coffee with us, and on parting hoped that he might some day visit New York, which we had described to him, I am afraid somewhat grandiloquently.

Up to 1860 there were six Mozarabic churches in Toledo, besides the chapel in the cathedral; now there are only two. The Mozarabic Mass is said in the others at certain intervals during the year, notably on St. James' day. There are also some five other places in Spain where the Mozarabic rite is celebrated on certain days in the year, so that the rite historically may never die out there. The rite is a personal and family privilege and belongs to those whose families have always been Mozarab. Others who follow the Roman rite are not permitted to pass over to the Mozarabic rite, nor are the Mozarab families or individuals permitted to take up the Roman rite except in case of marriage, where division of the family may result from separate rites. The decay of the Mozarabic rite represents, therefore, the dwindling numbers of the representatives of the old Mozarabic families.

The Mozarabic Mass is peculiar in many points, and quite Oriental in many of its characteristics. In some respects its Latin is quite archaic, and the names for the various parts of the Mass are quite different from the familiar names to which we are accustomed. The Psalms are from the old Italic and not from the Vulgate, and the expression *Oremus* is only twice used in the Mass; once before the *Agios,* a prayer not found in the Roman Mass, and again before the *Pater Noster.* The Gradual is called the *Psallendo,* the offertory, the *Sacrificium,* the Preface, the *Inlatio;* while the Sanctus begins in

Latin and ends in Greek. The Creed, which is usually called the *Bini* (couplets), is said immediately after the consecration, in couplets, each one divided off from the other, and immediately after, the Our Father is sung by the priest, who pauses at each petition while the choir responds *Amen.* For those who are learned in liturgies, I may add that the Mozarabic rite is the only western rite which has an epiclesis which is said as the *post-pridie* on the feast of Corpus Christi. In the Mozarabic Mass they read the Prophecy, the Epistle, and the Gospel, and have besides a Preface or *Inlatio* for nearly every feast day and Sunday in the year. Father Abad y Perez has compiled an excellent little Mozarabic Mass-book, containing the whole Mass in Latin and Spanish called "Devocionario Muzárabe," which is sold for a very modest sum at all the Toledo book shops.

In addition to the cathedral and its old-fashioned cloisters with quaint decaying frescoes, the church of Santo Tomé is well worth a visit, if it be only to see the pictures of El Greco. Besides there are two old Jewish synagogues, afterwards turned into churches: Santa Maria la Blanca and La Sinagoga del Transito, afterwards called San Benito. Both are now merely architectural monuments, no longer used for worship. The cloisters adjoining the church of San Juan de los Reyes have been skillfully restored and show all the delicate tracery of column and arch designed by the Gothic architect. Close by is the Escuela de Industrias Artisticas, where young Toledans are taught in both day and night schools to revive and continue the ancient arts of Spain.

Toledo is remarkable for its manufacture of swords and for its inlaid gold upon steel and iron. It has also a modern arms factory just outside the walls, but the traveler's attention is chiefly directed to the beautiful swords and daggers twisted into curves and knots in the armorer's show-windows. You are asked to buy the *armas blancas* or *armas negras*—either of glistening steel or dull iron containing the marvelous traceries of bright, flashing gold imbedded in Moorish patterns. You may see in Toledo also the *posada* or inn where Cervantes lodged and where he is said to have written, or at least conceived, a portion of "Don Quixote." We were told that if one brought his own food, he could lodge and dine there even now at a *peseta* (20 cents) a day.

AN AMERICAN CATHOLIC'S VIEW OF THE FERRER CASE

IT has been said that the execution of Francisco Ferrer at Barcelona in October, 1909, was due to the fact that he instituted for the first time in Spain a system of education, and that clerical prejudice and clerical hostility exercised through the religious orders had encompassed his death. This view of the case tends to become the common one, and has caused a feeling of indignation and hostility not only against the Church in Spain, but against the Catholic Church in general. If the story of his trial and execution had reflected merely on the military or judicial authorities of Spain, it might have been a matter for them to right; but the story also arraigned the Catholic Church—one of the factors in our every day American life—and it is but proper that the facts surrounding the case should be given. In its last analysis, it is the case of an anarchist who was tried for his participation in rebellion and riot.

From the story as generally told, one would naturally suppose that there had never been any schools of any consequence in Barcelona except the Ferrer schools. But the statistics of Barcelona for the year 1909 show the following results: public schools, 860; private church schools conducted by religious communities, 268; private schools conducted by Catholic laymen, 564; Protestant schools, 22; Ferrer "laic" schools, 43. This does very well for the city and province of Barcelona, containing a total population of 1,052,977.

It has been said that the schools of Spain still leave 75 per cent of the people illiterate. Those are the statistics of 1860—fifty years ago. According to the census of 1900 (before Ferrer ever began his schools), Spain had 25,340 public schools, with 1,617,314 pupils, and 6,181 private schools with 344,380 pupils, making a total of 31,521 schools with 1,961,694 pupils, out of a population then of 18,618,086—some-

where approaching the same average as the State of New York at that date had in her public schools. This is excluding high schools, seminaries, and the ten universities. Spain has largely increased her educational facilities in the ten years since 1900. The Spanish school-teachers of to-day seem fairly intelligent, and have their congresses for improvement in education, just as here in America.

We Americans, in the strenuous swiftness of our civic life, often forget our own history, or at least do not call it sharply to mind. We had in the United States, some twenty-five years ago, the very duplicate of the Ferrer case, except that here the death and devastation was not so great as in Barcelona. On May 4, 1886, a bomb was thrown in Haymarket Square in Chicago, which killed six policemen, and together with the firing which followed, wounded sixty persons. For this crime August Spies, Albert Parsons, Michael Schwab, Samuel Fielden, Adolph Fischer, George Engel, and Louis Lingg were found guilty and executed. At the trial it was conceded that none of the convicted persons threw the bomb with his own hands, for the man who was believed to have done so was blown to pieces by its explosion. The prisoners were charged with having aided, advised, and encouraged the throwing of the bomb. Their guilt was shown by numerous extracts from papers published by them advocating riot and dynamite, by the fact of their speeches encouraging the workman to rise against the capitalist by force, and the incitement of their fellows to anarchy. The nearest overt act was the making of impassioned speeches at a meeting by Spies, Parsons, and Fielden, which was concluded just before the police came upon the scene and the bomb was thrown. The wording of these newspaper articles, the general tenor of the speeches, and the history of the events can be read in the law reports of the case of Spies (Volume 122 of the Illinois Reports, pages 1-266), and the whole reads singularly like the events in Barcelona for which Ferrer and others suffered death. We have forgotten that we have had our own Ferrer case, in which we acted exactly as the Spanish Government did; and we have forgotten, too, the principles of law carried out in our own case of riot and anarchy. In this Chicago case, the court said:

"He who inflames people's minds, and induces them by vio-

lent means to accomplish an illegal object, is himself a rioter, even though he take no part in the riot. . . . If he set in motion the physical power of another, he is liable for its result. If he awaken into action an indiscriminate power, he is responsible."

Here in the State of New York our Penal Law provides (Sec. 2) that a person who aids or abets in the commission of a crime, whether present or not, or who counsels, commands or induces another to commit a crime, is a "principal," and shall be dealth with accordingly. It also provides (Secs. 160, 161) that the advocacy of criminal anarchy is a felony; also (Sec. 1044, 1045) that murder in the first degree is punishable by death; and that any person who, even without premeditated design, causes the death of another while committing a felony, is himself guilty of murder in the first degree. Treason (Sec. 2380) is defined as "a combination of two or more persons by force to usurp the government of the State or to overthrow the same, shown by a forcible attempt made within the State," and (Sec. 2381) it is punishable by death. These principles of our own law will enable us to take a saner and clearer view of the Ferrer matter than to rehearse merely the statutes of rebellion and treason in the Spanish law under which he was convicted. Lest it may be said that "The dice were loaded, the game was not honest," we will keep in mind, for the sake of analogy, what our own laws in the United States provide in like cases, and what they have already meted out in a similar situation.

The nexus of events leading up to the revolution and riot in Barcelona, July 26-31, 1909, is too long to be told here, but we may briefly set down a short outline of them. Cataluña has been the discontented child of Spain, as well as one of the great manufacturing provinces. The soil for revolt is there, and an appeal to its local passions often finds response. In 1908 the Spanish Government granted a franchise to an iron company to mine the rich ores in Africa. The company sold its entire product, for many years to come, to German syndicates. The Spanish company found the richest ores at the extreme frontier of the Spanish possessions in Africa, if not actually upon Moroccan Riff territory. They encroached upon Moorish territory, or at least the natives thought they did; and finally the clash came when they were

driven off by the Riffians. Troops were sent to protect them; they, too, were beaten by the Moorish mountaineers; battles ensued, and in the month of June, 1909, Spain had a little war on her hands. Reserves were called to the colors, and in Barcelona this was sharply resented. The Barcelonese were something like our former militia; they wanted no military service outside of Spain. Besides, they thought the war debt would be largely paid by them, being one of the wealthiest provinces in Spain. Moreover, the whole war seemed to be a Madrid scheme to enable a syndicate to make money on its contract with Germans. Hence feeling ran high and all political parties in opposition to the government in power aroused the Barcelona public by continual agitation. But the ministry insisted on the reserves going to the front, and during the early part of July, 1909, troop-ships sailed from Barcelona to Melilla. Just after the departure of the last one, on July 23, and after a week's incessant political agitation and fiery speech-making, a general strike was ordered to express the workingmen's opposition to the government measures. The factories closed, thousands of idle workmen met or paraded the streets; all was at a fever-heat, and it needed but a spark to start the explosion. We know too well in America how strikes in a flash degenerate into disorder.

This was the supreme occasion for which Ferrer and his school had been waiting. For eight years he had carried on the so-called Escuela Moderna (Modern School), a name he did not invent, but boldly filched from the works of one of the ablest scholars in Spain, Don Rafael Altmira, and used for a time as a disguise to cover his teaching. His associates who managed the teaching and direction of the school were all anarchists or of the anarchistic type. They were not merely the advocates of disorder; they went deeper than that. They sought to eliminate from the pupil's mind all basic ideas of religion, patriotism, and morality. It was not a mere teaching against Catholicism or religious orders, as the correspondents of our newspapers have suggested, but, along with concrete intellectual training given in their schools, the very ideas of the flag, the country, lawful marriage, property, the family, and the reciprocal relation of State and citizenship were destroyed in the minds of their pupils.

It would take too much space to give extracts from the

school-books embodying these ideas, but the Ferrer schools were the very antithesis of what we teach in our public schools in the United States. Take merely the extracts from his Third Reader, known by the title of "Patriotism and Colonization," where the children are taught such gems as these: "Don't get excited for the sake of the flag! It is nothing but three yards of cloth stuck on a pole!" "The words 'country,' 'flag,' and 'family,' are no more than hypocritical echoes of wind and sound." "Industry and commerce are names by which merchants cover up their robberies." "Marriage is prostitution sanctified by the Church and protected by the State." "The family is one of the principal obstacles to the enlightenment of men."

Ferrer carried out the last doctrine literally; for he deserted and then divorced his wife, Teresa, left his children, Trinidad, Paz, and Sol, to shift for themselves, while he took a mistress by whom he had illegitimate children.

His teachers represented the same line of thought. Mme. Clementine Jacquinet, his chief instructor for girls, was a French anarchist who had been expelled from Egypt by the British authorities, and who described herself frankly as "an atheist, a scientific materialist, an anti-militarist, and an anarchist." She had a large hand in preparing the school-books used in his schools. Among his other professors were Mateo Morral, who threw the bomb at King Alfonso on his wedding day, and Leon Fabre, who led in the attacks against the churches in Barcelona, and other local teachers who took part in the rioting. It was the teaching of these schools and their allied clubs and societies which prepared the soil for the events which followed upon the embarkation of the troops for Africa. The anarchists had been waiting for years for such a chance, and here was one made ready to their hands. Nay, more; every idler, every thug and criminal, every rascal and jailbird, was ready to pitch in and help at the sight of riot and plunder.

The "Bloody Week" in Barcelona, from July 26 to 31, 1909, is too terrible to record in a few words. At the time of the strike there were only sixteen hundred troops and police left in the city. On the 26th, roving bands of rioters paraded the streets, and frequent collisions with the police took place. Banks, post-offices, credit companies, stores, hotels, ware-

houses, and public buildings were guarded as well as possible by the slender force at hand. No one thought of guarding churches, convents, schools, etc., and so these were left unprotected. That night the street-cars were overturned, trolley lines cut, telephone and telegraph wires disabled, and gas and electric lights rendered useless. Rioting occurred, policemen were shot, and firemen stoned and wounded. The authorities were thoroughly alarmed, and the riot act was read and posted in the public places. The next day the city was declared under martial law, and all powers were handled over to the military governor. Proclamations to that effect were posted in conspicuous places throughout the city.

But on the second day, July 27, the storm broke. The revolutionists and anarchists had been holding meetings, and had determined on a program of looting the banks, stores, and public buildings. These, however, were too well guarded by cordons of military and police and well-equipped employees. All the morning attempts to pillage and rob were made, but the rioters were driven off. Then, in the outlying districts, they tore up the paving-stones and began to barricade the streets. They broke into an armory and sacked it of its arms. Railway tracks were torn up and all means of communication were completely shut off. The police frequently heard of outrages hours after they had occurred. A mob of young thugs broke into one of the churches and plundered everything there and in the sacristy, set fire to the church, and went howling into the streets with their booty. It was the first-fruits of the anarchist program, and it supplied an easy quarry for the anarchists and revolutionists. The churches, schools, and convents were not guarded at all; and, besides, there would be plunder for everybody. The riotous crowd of anarchists and their allies now had a chance to exploit their hatred for religion and order, and proceeded to carry it out with all the brutality and savagery of which they were capable.

The day of July 27 was a ghastly one, filled with smoke, murder, and terror. The kerosene-can was used after looting had secured every valuable article, and before midnight the mob had attacked and burned some twenty-two institutions in the newer and outer part of Barcelona. The police pursued them as best they could; but the revolutionists were divided by their leaders into sections, attacking churches, schools, and

houses simultaneously at remote distances from one another. During the night the King and ministry, who were communicated with by cable—for all telegraph lines were cut—suspended the constitutional guaranties, leaving the city and province in an actual state of war. All day on the 28th the burning, looting, and destruction of churches, convents, and schools went on; but by nightfall the troops had broken a few of the barricades and begun to subdue some sections of the rioters. On Thursday (the 29th) they had the rioting under control and the revolt was crushed. On Friday the roving bands of anarchists, rioters, and idlers were entirely stopped, and the next day street traffic began again.

It is sickening to tell of the savagery of the mob. Even the dead nuns were dragged from their coffins, and paraded with revolting and obscene orgies, and then thrown into the gutters. Clerical teachers in the schools were stripped, tortured, and shot. Even little children were not spared. Churches that had stood as monuments from the days of the Crusades were destroyed; while everything valuable was plundered from them and from schools and religious houses. They even stole the clothes and petty jewelry of the girls in the boarding-schools.

It has been alleged that the rioters were incensed against the religious orders because they manufactured goods and sold them cheaply, thus depriving workmen of possible employment. As a matter of fact, no attacks were made on any of the working orders, for there are none within the city of Barcelona; but the anarchists confined themselves chiefly to churches, schools, and convents of women, all of which were an easy prey. If it had any element of a movement in favor of enlargement of popular education, it had a singular result. These are some of the educational institutions destroyed and the number of pupils that were being educated in them: Pious schools (*escolapios*), 500 scholars, 200 of them free; San Andres Asylum, 150 workingmen's children, free; Asylum-Nursery of the Holy Family, kindergarten for 80 children and 500 girls, free; College of St. Peter, 400 scholars, day and night schools, free; Convent of Loreto, 150 girls, boarders; Franciscan Nuns, 150 girls, free; Immaculate Conception, 250 girls, boarders; Girls' College of Salesian Sisters, 300 students, 70 night students, free; Convent of the Adoration, 80

girl students; Workingmen's Free Schools at San Andres, 600 workingmen scholars, free; Boys' College at San José, 250 students; Workingmen's Institute at Pueblo Nuevo, 200 pupils; Catholic Club at Pekin, 80 fishermen's children, free; Manual Training School, 100 boys, free; Asylum in Aldeva Street, 800 children of workingmen, educated free; Dominican Nuns, 150 girl students; College of San Antonio, 500, part of them free; and others which dispensed education along with other forms of charitable relief. This leaves out entirely the destruction of the hospitals, homes, etc., unconnected with education. Altogether the rioters burned and wrecked the following buildings: churches and chapels, 22; convents, 14; schools and colleges, 20; asylums, homes, and charitable institutions, 22; official buildings and private houses, 19; making a total of 97. In doing so, they killed 102 persons and seriously wounded and maimed 312. There is nothing since the Reign of Terror or the Commune in Paris to equal it in ferocity and destruction.

It was for his connection with this outbreak of revolution and civil war that Ferrer was tried and condemned. One of his closest friends, Emiliano Iglesias, said lately in the Spanish Cortes that Señor Maura should be killed for his death, and when Señor Maura passed through Barcelona, shortly thereafter, he was fired upon as he alighted at the railway station. Thus they object to an execution according to law, but are willing to pass sentence of death and have it immediately executed without even the formality of notifying the victim. The press of the United States made no adverse comments upon this turn of affairs. As the city of Barcelona remained under martial law for some four months after the outbreak, and the civil courts were suspended, Ferrer was tried by court-martial.

Although there were four trials and executions of ring-leaders in the revolt, no outcry was made about any of them except Francisco Ferrer y Guardia. When Miguel Paró was shot over a month before Ferrer, nothing was said in the press. There have been executions since, and several sentences to long terms in prison, for the participants in that awful week, but the press of the world has been mute. The competency and integrity of the court-martial that tried him have never been assailed. All the venom has been reserved

for the Catholic Church and the religious orders, with not one word of sympathy or regret for the awful deeds of murder and pillage wrought upon them. This court-martial consisted of a presiding judge and six captains: Colonel Eduardo de Aguirre, Captains Pompeyo Marti, Sebastian Calleras, Marcelino Diaz, Manuel de Llanos, Aniceto Garcia Rodriguez, and Julio Lopez Marzo. The prosecutor was Captain Jesús Maria Rafáles, of the Infantry, and the counsel chosen by the defendant was Captain Francisco Galcerán y Ferrer, of the Engineers, who made a most determined effort for his client.

The military code under which Ferrer was tried was passed by the Liberal Parliament in 1890. The formation of the court-martial is automatic, being made by designation of a number of officers six months in advance, so that a special court-martial is not formed to try a prisoner. The accused is notified of the formation of the court, and can object to any member and then another must take his place. The rules of evidence are the same as in the Spanish criminal courts. The trial of Ferrer lasted for twenty-eight days; over seventy persons were examined as witnesses; the majority of those testifying to facts against him were practically of his own side; they were Republicans, Liberals, revolutionists, labor leaders, and anarchists, and it was their testimony which demonstrated his complicity in the riots of July. Not a clerical witness or one connected with the churches or religious orders was called against him.

Francisco Ferrer y Guardia, during his residence in Barcelona prior to July 28, 1909, wore a full beard; when he was captured by the police in the latter part of August he was smooth shaven. He pretended that he was a tourist and a delegate to the European convention, and was not recognized at the country place where he was taken into custody. A few days later it was ascertained that he was Ferrer, and he was brought to Barcelona. In his country villa, Mas Germinal, at Mongat, about six miles out of Barcelona, a quantity of telegrams, correspondence, circulars, and memoranda were discovered, and in the Solidaridad Obrera (his headquarters in Barcelona) still more were taken. These alone made up fifty-four packages, or files of exhibits, of the documentary evidence presented at the trial. They contained urgent calls to rise against capital, seize the banks, destroy the churches, dis-

able the railroads, etc. One of them winds up with: "Workmen, prepare yourselves. The hour is at hand!" Annexed thereto is a recipe for the manufacture of dynamite.

Among other things they clearly demonstrated that Ferrer had been actively connected with every conspiracy to overturn established authority in Spain since 1883; that on every occasion he was in active correspondence with the leaders of those movements, and was in touch with everything they did—the years 1885, 1892, 1898, clear down to the attempt to kill the king in Madrid in 1906, by Mateo Morral. It was a curious coincidence, to say the least, that he was always on hand on each of these occasions, and always in close consultation with the men who did the deeds. His correspondence, circulars, and statements all preached social revolution and advocated its bringing about by force and rebellion. He himself claimed toward the last, and his partisans nowadays maintain, that he was merely a philosophic anarchist, and that he had abandoned his former doctrines of violence and dynamite. But they do not deny that he was an anarchist, and in active touch and correspondence with the advocates of violence, even almost down to his death.

The prosecution adduced proof which followed Ferrer's acts throughout the riots until the troops began to subdue the rioters—when Ferrer disappeared from the city—covering three days in all. The summary of this evidence may be here given, day by day.

On Monday, July 26, the day when the rioters began to clash with the police, Ferrer was seen by the witnesses, Angel Fernandez Bermejo, Claudio Sanchez, and Manuel Cabro, among certain riotous groups in formation in the Plaza de Antonio Lopez, at about six o'clock in the afternoon. A detachment of mounted men dispersed these rioters, and Ferrer thereupon went toward the Puerta de la Paz, where he was again engaged in addressing another group. On the police coming toward them, he went on down the Rambla, the principal street in Barcelona. The proprietor of the Hotel Internacional, on the Rambla, testified that Ferrer dined there. Francisco Domenech, a barber and a partizan of Ferrer, testified that he met Ferrer at the Hotel Internacional at half-past nine that night, and from there they went to the editorial office of "El Progreso," "to see how the comrades were getting on."

After coming away, they went to the Café Aribau, where Ferrer met Calderon, Ponte, Tuban, and Litran, all of whom were afterward mixed up in the rioting. Then Ferrer, with Domenech, went back to the office of "El Progreso," saying that he wanted to see Iglesias, its editor (the same Emiliano Iglesias who advocated the assassination of Maura upon the floor of Congress in Madrid), and tell him not to sign the contemplated protest to the government against the war in Melilla, "because the revolution will be here and the signers will be marching at the head of the populace." On his way from this interview Ferrer met Moreño, to whom he said that the Solidaridad Obrera should take sides with the rioters, for it was already compromised, and those who did not would be treated as traitors were treated in Russia.

On the same evning of July 26, after the rioting of the day, Lorenzo Ardid, who was a mild anarchist and a close companion of Ferrer prior to the riots, was taking his coffee in the Casa del Pueblo (the successor to the Escuela Moderna), when Ferrer entered and, after salutations, said:

"What do you think of the events of to-day?"

Ardid answered: "That is over, but it is a kind of protest that ought to go no further."

Then Ferrer turned on him sharply: "Don't believe that this will go no further!"

Ardid began to answer him excitedly. Ferrer grew heated, and Ardid turned his shoulder and said: "You are taking the wrong road."

In the confrontation of witnesses, Ferrer admitted he had met Ardid there, but denied the language used.

On Tuesday, July 27, the day of the burning of so many churches, schools, and convents, Ferrer left his country villa and came into Barcelona. On that day Claudio Sanchez and Miguel Calvo saw a man, dressed in a blue suit and a straw hat with the front drawn down, haranguing a group of rioters in the street. Sanchez went up to him and, pointing to the proclamation on the wall, said, "Can't you read that?" and dispersed them. Both of these witnesses afterward identified Ferrer during the examination on three different occasions, among a number of similar persons, as the man wearing the blue suit and straw hat. Francisco de Paula Colldeforns testified that between seven-thirty and eight-thirty that same even-

ing he saw a group of rioters on the Rambla in front of the Lyceum, apparently commanded by a man whom he closely observed from the manner of his actions. He heard him order the rioters to march through the Calle de Hospital. As soon as he afterward saw a photograph of Ferrer, he recognized him. On the examination, he readily picked out Ferrer as the person he had seen. Ferrer never denied that he wore a blue suit and a straw hat during those days.

On Wednesday, July 28, the second great day of the riots and pillage, Ferrer was exceedingly active, according to the witnesses. In the morning he came to the barber shop of Domenech and ordered him to get the president of the Republican Committee, Juan Ventura Puig (alias Llarch), and see if he could not do something. Puig came, and Ferrer proposed to him to go to the City Hall and proclaim the Republic; but Puig refused, saying that he could not compromise himself. Puig, while on the witness-stand, declared that once before, in a café in Calle de Puerto Rico, when he objected to doing such things because the people ought to be behind him in such a movement, Ferrer insisted that "then he ought to begin by stirring up the people, so that a lot of them would go out and burn churches and convents." Puig further objected that he did not see how the Republic would come by such means, but Ferrer cut him short with, "The Republic doesn't matter; the question is, there should be a revolution"; and then added a moment later: "Very well, we will have to destroy everything."

Esteban Puigmollens testified that later in that day he saw Ferrer addressing a group of rioters, and Salvador Millet said that a number of them entered the mayor's office at Masnou and began to address the crowd in the name of Ferrer. On this same day, the witness, Francisco Valvet, testified that at half-past twelve at the club-house of the Fraternidad Republicana at Premiá (a village on the outskirts of Barcelona) two persons presented themselves, one of whom was Puig and the other a man in a summer suit and straw hat, who said, "I am Ferrer Guardia," and thereupon sent for the mayor, Domingo Casas Llibre, who came over, accompanied by the witnesses Antonio Mustaréo, the vice-mayor, and José Alvarez Espinosa, the aldermanic clerk. When they arrived, he again announced that he was Ferrer, and, turning to the mayor, said:

"I come to tell you that you must proclaim the republic in Premiá."

The Mayor said: "Señor, I won't take those orders."

Then Ferrer said: "Why not, when the Republic is proclaimed in Barcelona, Madrid, Valencia, and other cities?"

The witnesses who testified to these facts were not only Valvet, but the mayor, vice-mayor, and clerk, and also Jaime Comas, Pedro Cesa, Lorenzo Arnau, and Jaime Calvé, who were present in the club-house at the interview. Ferrer was squarely confronted on four occasions with the witnesses Lorenzo Ardid, Ventura Puig (or Llarch), Casas Llibre, the mayor, and Alvarez Espinosa, who maintained to his face their testimony as to his actions and statements; and Ferrer had to admit the fact that he was with them.

A carpenter, Rosendo Gudas, testified that on July 27 he was fixing a door in Ferrer's house, and Ferrer stopped, in passing, and said to him: "Now what does Tiana (a nickname for the village) think? It is about time now to burn down everything."

On the 28th a street orator at Masnou, at the edge of Barcelona, explained to the crowd of rioters which he was addressing that he had just come from Ferrer and that Ferrer could not get around to address them. A multitude of other pieces of circumstantial evidence, pointing to Ferrer's presence and activity during those days in different parts of the city, showing all the elements of suggestion and direction, was also offered. A curious fact, much more than mere coincidence, was that detachments of the rioters were officered by the teachers in Ferrer's schools, and that the severest outbreaks took place in precisely the districts where those schools and allied clubs were situated.

Francisco Domenech, the Masnou barber, testified that on the morning of July 29 he shaved Ferrer completely, taking off his beard. Bruno Humbert on that afternoon found Ferrer's villa locked and bolted and the occupants gone. Among others who testified to Ferrer's activity preceding the riots were Manuel Jiménez Moya, a newspaper man of radical opinions like Ferrer's, Marcisco Verdaguet, Baldomero Bonet, himself prosecuted for arson in the riots, Modesto Lara, and Alfredo Garcia Magallon, most of whom had had close relations with the accused.

Against this mass of testimony Ferrer offered no witnesses. He only claimed that he did not belong to the school of militant anarchy. No attempt was made to prove what Ferrer did from the 26th to the 29th day of July, while the horrors of murder, pillage, and arson were going on. He did not undertake to prove that he never wore a blue suit and a straw hat, or why he shaved off his beard and ran away. If he had been innocent, the simplest thing would have been for him to go before the authorities on the first day of the riots and offer his services to restore order. That would have tested the kind of man he was, and would have proved the most effective alibi. It has been said that his mistress, Soledad Villafranca, who was deported by the authorities to Teruel, two hundred and fifty miles away, could have proved his innocence, but her testimony was not taken. Yet she was not called as a witness, although the trial lasted twenty-eight days. Nor was any request made to take her testimony by deposition, although that method was open at all times. During all this time the radical and anarchist press throughout Europe was ready to publish anything that might tend to exculpate Ferrer; yet Soledad Villafranca and the others said not a word. Nor have they detailed any facts since.

Ferrer's counsel, Captain Galcerán, wanted the trial suspended until he could get declarations from abroad in France, Italy, and Belgium, principally of distinguished anarchists, "that the ideas of Ferrer were opposed to every kind of act of violence," which would show he was incapable of taking part in the July rioting. The court properly rebuked Captain Galcerán that such a line of defense was not proper, and that Ferrer was being tried for his acts and their consequences, not for his ideas. This rebuke was afterward magnified into a report, first, that Galcerán had been shot for his energetic defense, and, later, that he had been court-martialed for it. As a matter of fact, nothing occurred.

The trial was in the open court-room, and the illustrated papers in Spain and France had large double-page illustrations showing a hundred persons or more present. It lasted twenty-eight days, ten of which were allotted for the defense to use. After deliberation, the sentence of the court on October 9, 1909, was that Ferrer was guilty of rebellion and treason under aggravating circumstances. This sentence was con-

firmed by the Captain-General of Cataluña on October 10, and it was afterward approved by the ministry. The law itself, under Article 238, fixed the penalty therefore as death. and this penalty was carried out on October 13, 1909.

In view of all the circumstances involved in the Ferrer case, we think the matter should be considered in a similar light to cases occurring in our country, for thereby we can obtain a fairer and more unprejudiced view of the situation.

He had a trial, and there was evidence produced against him, and, moreover, the evidence was of substantially the same nature as that for which we ourselves sent seven men to death for a like crime. The law under which he was tried was framed by the anti-clerical party, while his daily associates furnished the principal evidence against him. The case should therefore be judged upon the actual facts involved, and not upon prejudice and hostility.

McCLURE'S ARCHER AND FERRER

I

McCLURE'S MAGAZINE for November has an article entitled "The Life and Death of Ferrer," written by the English correspondent, William Archer, who, it is said, went to Spain for the particular purpose of ascertaining the facts concerning Ferrer. To judge from the first installment of his work Mr. Archer might perhaps have saved himself the trouble; for, no matter what he gathered, he has written down only what was contained in McCabe's "Martyrdom of Ferrer," the anonymous "Un Martyr des Prêtres," and other books of like import. There seems to have been no investigation on his part of any of the Spanish officials, merchants, bankers, men of substance, persons interested in preserving the good name and character of Barcelona. All the investigation and all the results shown in the installment of the November number seem to have been wholly directed towards Ferrer's late comrades and sympathizers alone; and even the majority of such results, as stated, are copied out of the above-named books. Spanish official records, statistics, memoranda, and the like were not difficult to get at in Barcelona, yet they never seem to have been consulted, or even as much as mentioned. To judge from Mr. Archer's report it would seem that there was only a slight "unpleasantness"; and yet Ferrer alone was executed for its occurrence. Certainly that is the impression he has studiously endeavored to create.

Yet, even with that, he has to admit that Ferrer, after all, was not the beau-ideal of a teacher of children, a moulder of infancy, either in morals or rectitude, as understood among us. For instance, he admits that Ferrer had relations with at least two women other than the particular one who was the direct cause of the outburst of jealousy against him by

his wife when she shot at him he admits that Ferrer's personal character as to sex relations was such as we could not tolerate in a teacher or professor in any school; he admits that Ferrer was an anarchist, or, as he calls it in politer terms, an "acratist," which he tells us means merely that Ferrer was "anti-religious, anti-monarchical, anti-patriotic, anti-militarist and anti-capitalist." If there be any other "antis"—such as those relating to family and marriage, quite apart from religion—he must have inadvertently omitted them. But Mr. Archer frankly says that Ferrer would not be permitted to carry on his schools in the United States or England for, "there are very few countries in which teaching so openly hostile to the existing form of government and to the whole social order would be endured."

He then proceeds to make a distinction to the effect that Ferrer himself was not an "anarchist of action"; that personally he did not favor the bomb, the torch, and the rifle; that he did not directly advocate arson and murder, although he and his subordinate teachers taught anarchy, revolution and rebellion openly in his schools and text-books and carefully prepared the immature minds of children and half-taught men and women to do the deeds which he personally feared to advocate with his own utterances. Certainly, no one reading the admissions which Mr. Archer was compelled to make about Ferrer can help conceding that Ferrer was nearly all that his opponents have painted him. The summary of what Mr. Archer has given is the picture of a man who has carefully set the springs of human action so that they will do the most diabolic work, and thereupon stands aside to witness the result, and when it has been accomplished, saying smugly and cowardly: "I never raised my hand to that work, for it cannot be shown that I took part, for I was most careful to keep away." This is the utmost to which Mr. Archer can carry his investigation, confined as it seems to have been to Ferrer's friends and present-day advocates.

Certainly one may well doubt the truthfulness and correctness of assertions in Mr. Archer's article, undertaking now to overturn the results of a trial of one year ago, when the very facts in front of him, mathematical, obvious facts, are wholly mis-stated. It does not argue well for the thoroughness of his research, or the honesty with which he states facts.

For instance, he says: "More than fifty per cent of the Spanish population is illiterate; and most of those who can read and write have been miserably taught by underpaid masters in unsanitary and ill-provided schools." He knows, or should know, that that statement is not true. In reality it is copied from pages 44 and 53 of McCabe's "Martyrdom of Ferrer," and pages 8 and 24 of "Un Martyr des Prêtres"; so that Mr. Archer need not have gone to Spain for that. The census of Spain in 1900 showed that the general illiteracy then was not over 30 per cent; and Spain has made large strides since 1900 in all branches of education. That percentage of illiteracy includes the peasantry of Galicia and the Basque mountaineers of the Pyrenees, neither of whom are anarchists or in rebellion, although they are woefully lacking in book knowledge.

Barcelona was the focus and hotbed of the uprising; and, as a matter of fact, the illiteracy of Barcelona in 1908-1909 was betwen six and eight per cent, as Mr. Archer could easily have ascertained by consulting "La Estadistica Escolar de España," published at the beginning of 1910. Any one who has ever been in Barcelona knows the prevalent habit of cabmen, porters, etc., of reading their books of rules to a traveller upon the slightest controversy as to fees, prices, and the like. Certainly the obvious was overlooked in regard to the statement about illiteracy, for Barcelona is one of the cities abundantly provided with schools, and about the first thing the mob did was to destroy a great many of them. About the only schools in that city which are small and miserable in comparison with most of the others are the Ferrer schools; only eight or ten of them were of good size and comfortable, usually they were in the cramped quarters of a private school. It was not the lack of schools and education in Barcelona that caused Ferrer to start his propaganda; it was the lack of the particular kind of schools which Ferrer favored, and which would teach the elements of anarchy and revolution. It is evident that Mr. Archer made no attempt to visit and compare the real schools of Barcelona with those which Ferrer established.

Then, too, he insists continually in his article that "it was as 'author and chief of the rebellion'—*'autor y jefe de la rebellión'* —that he [Ferrer] was found guilty and shot," and again and

again emphasizes it and builds several sentences on it, to the effect that Ferrer was tried as the sole "instigator and director of the rising." Either he did not know, or did not care to say, that this Spanish phrase was nothing more than the technical legal expression in Spanish of our word "principal" in criminal law, as distinguished from "accessory" or "accomplice." Our law here in America has often condemned criminals as "principals" who have had substantially no physical participation in the crime.

Further on Mr. Archer says regarding the religious orders: "Exempt from taxation, some of the religious houses compete in the production of certain commodities; and this unfair competition is keenly resented by the people." Then he goes into almost the A. P. A. hysterics about conventual life, citing for it an absolutely discredited anonymous work, and draws the conclusion, "for reasons above indicated, the religious houses were chronically and intensely unpopular." This is to give a basis for events. Notwithstanding all this, he tells us, "it [the mob] did not single out for destruction those institutions which competed unfairly in confectionery, laundry work, or other industries." Not a building of that kind was touched. What the rioters burned and destroyed were chiefly the schools, day-nurseries, kindergartens, and charitable institutions of defenseless women. Not a complaint had ever been raised about them; but to a cowardly, raging mob of anarchists they were easy game.

In speaking of this anarchistic mob, he says: "They were bent on destruction, not on theft. . . No bank was attacked; no store, other than gun-stores"; and he is extremely anxious to show that there was "no sack," even proclaiming in headlines that there was "no massacre and no sack." Yet the slightest inquiry, to cite merely one case, would have shown Mr. Archer that at the working women's schools, in San Andres, the mob looted everything they could carry, and some even came with wheelbarrows and small carts to carry off beds, pillows, sheets, chairs, sewing-machines, typewriters, dishes, and the like while they piled up the heavy furniture, tables, pianos, harmoniums, and desks, for a bonfire! Also that every chalice, paten, jewel, and ornament was stolen from the churches and convent chapels before they were set on fire. He knows very well, or could have found out easily that the

reason no bank or public building was attacked, was because they were all well protected; and that very fact left no police to protect churches, schools, and convents. It was not due to any thoughtfulness on the part of the revolutionists; it was only because they did not dare to take the risk of being shot.

In speaking of the three days' unbridled rioting, Mr. Archer is at exceeding great pains to minimize it. Yet he might easily have interviewed a hundred persons who could have given him the details. Had he done so, or had he even gone around and looked at the blackened ruins throughout the newer part of Barcelona, he need not have condensed his story of ruin, terror, and destruction into twenty-two short lines, thus indicating that it was a matter of hardly any consequence at all. He might even have discovered that the *Padres Escolapios* are chiefly lay brothers of the Pious School (*Escolapios*). It does not appear in his story of investigation that he ever consulted with any one who was on the side of law and order, or who suffered from the awful series of events. But he seems to have taken particular pains to get in touch with all the Ferrerites of high and low degree. This is hardly the work of an unbiassed investigator.

Yet, notwithstanding that Barcelona had about 600,000 population, Mr. Archer sums up the case of the destruction of the schools, colleges, and convents of the religious orders with the words: "They [the religious orders] are, in truth, almost entirely outside the law; and the populace in moments of revolt is apt to pronounce and execute sentence of outlawry upon them." But he knows, or ought to know, that eight or ten thousand rioters and revolutionists in a city of that size are most emphatically not "the populace." They are, however, the pliable tools which master-minds in the background can most easily use; minds, which, when use has been made with disastrous result, are the quickest to deny any participation in anarchy or riot.

In endeavoring to smooth over and minimize that diabolic outrage, the disinterment of the buried nuns, he says: "But it is no less certain that the motive of this profanation was a desire to ascertain whether there was any sign of the nuns having been tortured or even buried alive. It was found, as a matter of fact, that many of the bodies had their hands and feet bound together, and although this is susceptible of

a quite innocent explanation, it was not unnaturally taken at first as confirming the most sinister rumors. To the Anglo-Saxon mind it would seem that when a community walls itself in from the world, and admits no intervention of the law, no public inspection of its practices, whether in life or death, it should not complain if suspicions arise as to the nature of these practices. The alleged design of the rioters was to take the bodies to the *ayuntamiento* or town-hall, that their condition might be publicly verified." This is a fine specimen of an unbiassed statement! But he did not take the trouble to find out that there are only nine cloistered convents of women in Barcelona, and that the other religious orders are uncloistered and are not "walled in from the world," but are little Sisters of the Poor, Sisters of Charity, Third Order of St. Francis, Sisters of Mary Immaculate, Sisters of the Immaculate Conception, etc., who go in and out of their houses as their duties require, and who are seen regularly by their friends, scholars, patients, and others exactly as the same religious orders are seen here in New York. It was from these that the bodies were taken. If Mr. Archer had made any inquiry he would have found that the town-hall of Barcelona is called the *casa consistorial,* and that it is in the centre of the old city, not far from the cathedral, and that the rioters carried the bodies of the nuns in the opposite direction, away from the town-hall. His explanation does not explain; neither does it show why these dead bodies were treated with the most revolting grossness.

But it would take too long to go over his article *in extenso.* In every portion of it are found evidences of insinuation against the clergy, nuns, and members of religious orders in general, while the riotous mob and its anarchist leaders are uniformly credited with good intentions. Certainly this is not the mere detailing of facts; it is the addition of coloring matter. It is not the calm statement of an unbiassed investigator; it more nearly inclines towards the statement of a prejudiced journalist, who desires to exploit only one side of the case. Take as an example the sentence: "The fact that the Cortes was not sitting left the Maura cabinet the unchecked despots of Spain; and the fact that Señor Maura declined to summon the Cortes showed that this despotism was essential to the carrying through of his policy," which sounds so unbiassed.

An ordinary biassed correspondent of the usual stamp who was sent out to get the whole story, would have consulted Señor Maura himself, and let him give his own explanation.

II

There is a continuation of the history of the trial and condemnation of Ferrer in the December number of "McClure's," thereby concluding Mr. Archer's article upon the subject. Had that portion of the article been seen by me at the time I penned the remarks in the last number of this magazine ("Catholic World," Dec. 1910) I would have pointed out several other instances of seeming bias, unfairness, and lack of information upon the part of the author. As it is, one must confess that the article as a whole bears out nearly all that was said by Catholics regarding the death of Ferrer or any part which the Church or the religious orders might have taken to effect the result. In his second article Mr. Archer, by his omission of any statement of the kind. seems to acquit them, as he concentrates all his criticism upon the Spanish government and military officers. There is no wish on the part of any Catholic to champion the civil or military administration in Spain; its faults and shortcomings may be manifold, but when the Church and her religious orders are made the authors and instigators of the prosecution of Ferrer, and are charged directly with putting him to death without even the form of a trial, it is, indeed. time to protest vigorously and to examine the case in all its bearings.

Certainly Mr. Archer's article shows clearly, even from the testimony of one who has mixed closely with Ferrerites and kept aloof from his opponents, that such expressions as were used by Mr. Perceval Gibbon in his article on Ferrer in "McClure's" of one year ago are untrue. There is certainly no basis for the latter's statement that, after the Madrid episode, "the government and the orders had lost the first round of the fight, but they had gained experience, which served them well when Ferrer again fell into their hands. This time [Barcelona trial] they improved even on a special court and no jury; they abolished witnesses and limited the discretion of the man they themselves nominated to conduct the defense,"

or the other statement of Gibbon, in concluding the description of the trial of Ferrer: "The government and the orders had won the second round of the game. The dice were loaded, it is true; the game was not honest"; to say nothing of the dozens of innuendos scattered throughout the earlier article. For this much we must be thankful to Mr. Archer; he has amply proved that there was a trial and that there were witnesses, and he does not lay the blame and execration on the orders and the Church.

But Mr. Archer, as was pointed out in the December number of this magazine, does not take the trouble to ascertain all the facts, or divest himself of his prejudices, even where he might easily have done so. This causes him to overlook the obvious and easily ascertainable, and very justly casts discredit upon the efficiency and impartiality of his work. A few instances of this kind in his concluding article may be pointed out.

For instance, he drags in "La Ley de Jurisdicciones," which has little or nothing to do with the case. It certainly did not apply to Ferrer and the Barcelona riots, although by its terms it might well have done so. It is a law defining the jurisdiction of military tribunals for offenses committed (a) directly against the army or navy, as for example by soldiers on duty or in uniform; or (b) where it may be doubtful as to the nature of the offense, which essentially may be an offense by civil law, but committed where the army or navy are already in control. But it is a law applying directly to acts committed in peaceful times. We have almost analogous provisions in regard to Federal and State jurisdictions, and an offense committed in the corridor of a United States court house or post-office, or the boundary line thereof, immediately divests the State courts of jurisdiction and turns the prisoner over to the United States courts. It must be remembered that Barcelona was under martial law from July 26, 1909, until near January, 1910; the civil powers were superseded, and the whole city was under the control of the military commander. The writer was present in Barcelona when General Valeriano Weyler succeeded the commander, Don Luis de Santiago Manescau, who had issued the July proclamation which suspended all civil authority and declared the city in state of war and subject to the provisions of the Military Code. Articles 3 and 4 of his proclamation read:

> Article 3. Jurisdiction of offenses affecting public order in any political or social sense comes under my authority; and the authors [*autores*, Mr. Archer's favorite word] of them can be tried by summary court-martial.
>
> Article 4. Persons publishing notices or directions in any form whatsoever tending to disobedience of military orders will be considered as guilty of sedition; as well as those who make attempts against freedom of labor, or cause impediment or destruction of railroads, street car lines, telegraph or telephone lines, or any other conductor of electricity, or water mains or gas pipes.

Mr. Archer does not tell us of these things; yet he might easily have inquired about them. They were the reason why Ferrer was tried by court-martial, and extra indulgence was given to him, since he might have been tried summarily instead of having a formal trial of twenty-eight days, the testimony of which filled 1,200 written pages, not one of which Mr. Archer seems to have examined, contenting himself solely with the résumé in the "Juicio Ordinario" (which he calls the "Process"), nor does he seem to have examined the fifty odd packets or files of exhibits likewise adduced in the case. It is very evident, therefore, that the "Ley de Jurisdicciones" is simply lugged in to make coloring matter.

Again in eliciting sympathy for Soledad Villafranca, the mistress of Ferrer, and blaming the authorities for not taking her, and her friends' evidence, he says:

> Meanwhile Soledad Villafranca was eating her heart out at Teruel, in total ignorance of what was passing at Barcelona. She and some of her comrades in exile were the persons who could best speak as to Ferrer's employment of his time during the week of revolt; and they naturally expected, day after day, to be called upon for their evidence. This expectation was encouraged (unofficially, of course, and very likely in good faith) by their jailers. A member of the Palace police . . . bade her wait patiently and the summons would come in due time.

Mr. Archer does not tell us that the provisions of the Spanish military code forbid the examination of the prisoner's family and relatives as witnesses against him by the prosecution. He does not tell us either that that Code provides (Article 479) that the prisoner shall be present at the examinations of witnesses, even though he be held *incomunicado*, nor that (Articles 362 and 365) he can reply in writing or orally at every moment of the trial (*sumario*) to any accusation made

by any official, and that (Article 465) he may give his declarations or testimony as many times as he likes; although Mr. Archer does admit that, according to Article 458, the accused may testify "without being required to take an oath," thus relieving a prisoner from the charge of perjury if his testimony be false. This last privilege Mr. Archer curiously turns into an excuse for Ferrer's obvious falsehood as to having been at the Casa del Pueblo and having there met with Ardid. The *sumario* may be extended (Article 548) for further testimony, the ratification of witnesses, and the summons of further witnesses may be requested by the accused in cases of "common offenses," or for the "further taking of proof which he thinks would protect his rights" (Article 548). Mr. Archer speaks of the "common offenses," but kindly omits the latter provisions. To say that the prosecution was bound to summon witnesses for the defense, where the accused and his counsel failed to call them, or to request them to be called, when testimony was being taken, is somewhat of a novelty.

The Auditor pointed this out in his *dictamen* or opinion rendered in the case ("Process," p. 59):

> If, as the defense asserts, the affidavits of Soledad Villafranca and the other associates of the accused, now residing at Teruel, could have exculpated Ferrer Guardia, they had time to make such affidavits in the twenty-eight days during which the *sumario* lasted, and besides the accused might have summoned them in his investigations; but they would have been required to submit to examination in the same manner in which all such persons were interrogated who had been cited in them. But not having requested any such testimony until after the case had been taken up *in plenario*, it was not possible to accede to his petition on account of the prohibition of paragraph 5 of Article 552 of our Code.

In other words, the defense did not answer orally or in writing to the accusations and proofs adduced, did not offer witnesses in his behalf during twenty-eight days, because, as the Auditor points out, they would have been examined, perhaps, so as to incriminate themselves, him, or others. But they waited until the other witnesses were dismissed or dispersed and then made an offer themselves to testify—it does not appear that the accused ever called for them orally or in writing. Mr. Archer gives us to understand that the court-martial should have halted its procedure, which had got past the point

of taking testimony, and of its own motion called witnesses in defense of Ferrer.

It must be remembered that Ferrer was a man of some education—he is lauded as being a man of learning and foresight by his partisans—that he wrote numerous letters, and that even in prison he was permitted to write his own account of the matter, which was sent to Charles Malato on October 1, 1909, as Mr. Archer shows in a foot-note in the November number of "McClure's." Hence he could easily have written his defense for the court, detailing exactly where he was during every day of the riots, yet he did nothing of the kind. Mr. Archer makes much of the foul dungeon or cell in which he says Ferrer was confined in the fortress of Montjuich. Yet my friend, Don Casimiro Comas, a lawyer of Barcelona, says Ferrer was confined in the Model Prison ("Carcel Celular") of Barcelona (which apparently is as much up-to-date as the Tombs Prison of New York), where his trial also took place, until he was sentenced. Even Mr. Archer in the November "McClure's" gives the date of his letter to Malato as the "Carcel Celular, October 1, 1909." But these facts are kept in the background in his article.

Later on he proceeds to review *in extenso* the evidence in the case, carefully separating it into different portions, thus breaking the connection between events. One hardly knows just what to make of his analysis, for it is difficult to know whether he is reviewing the trial of Ferrer or reviewing the methods of Spanish judicial procedure. If Ferrer had been tried by an ordinary Spanish criminal court, with a jury, the method of procedure and the taking of evidence would have been the same. Of course, in no event could Ferrer have been tried by the usual processes of English or American law. He would have had to be tried according to Spanish law and procedure, and hence all criticism of the method or procedure is entirely beside the point. It is like "going out and swearing at the court."

For instance, he speaks of "unsupported opinion and hearsay." That is allowable under the Spanish rules of evidence, and that kind of evidence would have been received in the ordinary criminal trials in Spain. We have, in America and England, the rules of evidence so refined that nothing but direct evidence—with certain exceptions—is received; and hearsay

and opinion evidence (other than that of certain experts) is completely barred. But upon the continent of Europe, under the Roman law, it is not so; there they say that the same methods that a man takes in the ordinary affairs of life to establish a fact, whether by hearsay testimony or not, should be followed to establish a fact in court. They point out that the business and reputation of every man in the world would go by the board were direct evidence alone required in the affairs of everyday life. I am not arguing the point, I am only stating the practice. This practice Mr. Archer seems entirely to overlook, and desires thereby to score a point, in judging a Spanish trial by comparison with the standards set up by the English common law.

When, however, the evidence is direct evidence, Mr. Archer undertakes to step, in imagination, upon the bench of the trial judges at the court-martial, sift the evidence and decide that it is not against Ferrer. Even our appellate courts here do not do that, at least not in theory of law. They always say that the trier of fact, whether jury, referee, or judge, saw the witnesses, was nearer to the facts, and knew more about them than persons who see them in print long afterward. Hence we can very well assume that the seven judges of the Ferrer court-martial knew better what weight to give to the direct evidence then, than Mr. Archer could after the lapse of nearly a year.

This will be more apparent when we come to take up the specific case of the testimony of Don Francisco de Paula Colldeforns, who testified that between seven-thirty and eight-thirty in the evening of July 27, 1909, he saw a man, whom he recognized from photographs as Ferrer, "captaining a group" near the Lyceum Theatre on the Rambla in Barcelona. I have had the very spot pointed out to me by a cabman. One may very well recognize Mr. Roosevelt, or Mr. Taft, from having seen their photographs, although one had never laid eyes on them before. We must remember that Ferrer had not long before been implicated in the bomb explosion in Madrid, when the attempt was made on the lives of King Alfonso and Queen Victoria, and his portrait was published dozens of times in all the Spanish and French illustrated papers, and he was as well known by portraiture as any political or aviation celebrity is here. Hence it was not such an unusual thing for a newspaperman to be able to recognize him from a photograph.

Mr. Archer makes much of the fact that the recognition took place between seven-thirty and eight-thirty, according to the testimony, and reasons that it was too dark to see any man's features then. Now the sun went down in Barcelona about seven-twenty during the week of July 26th, and twilight lasts until nearly nine o'clock at that period of the year. Barcelona is situated somewhere near the latitude of Providence or Boston; and one can test the point any time between July 26 and 31 of the year.

Again Mr. Archer, in reviewing this evidence, says that Mongat, where "Mas Germinal" is situated, is "eleven dusty miles" from Barcelona. It is only eleven kilometres, so Mr. Archer's pen must have slipped unwittingly, as that would be but about six miles from the Rambla or Plaza de Colon, in the very heart of Barcelona. He also says that, "the authorities had carefully refused to admit the evidence of Ferrer's family, who (now, in 1910) assert that he never quitted Mas Germinal that day." Yet on the very morning of the 27th he took Francisco Domenech, the barber, to breakfast at Badalona, which is a village two miles or more from Mongat on the way to Barcelona. To walk all the way from Mongat to Barcelona requires only from two to two and a half hours. Hence it may very well be that Ferrer, now that things were becoming lively in Barcelona, stayed away for a large portion of the day—the heated portion, it will be perceived—and in the afternoon went into Barcelona. His "family" could easily swear he was at home that day, and Señor Colldeforns likewise see him "captaining a group" on the Rambla in the city. Ferrer, with his experience in the Morral bomb case, and in previous cases, would naturally be strong on making out an alibi.

And just here Mr. Archer has put in a piece of innuendo. There is nothing in this second article which directly asserts any connection between the Church or the orders and Ferrer's trial. But he found it necessary to put a head-line, "The Catholic Journalist," and to repeat the phrase two or three times in that part of the article. It supplies an apparent missing link, because it connects the Catholic Church in some indefinite way with the prosecution. Well, the army officers were Catholics, the court officials were Catholics, all the witnesses were Catholics where they were not the anarchist and atheist companions of Ferrer. Why single out the journalist who

saw Ferrer? It seems as if it were done with the motive of accenting the Church as a prosecuting witness.

As a matter of fact "El Siglo Futuro" is not a church paper. It is the Carlist paper, and merely incidentally, as part and parcel of its politics of Throne and Church, puts forward Catholicism. Of course the newspaper man was "a Catholic journalist," but to have called him a Carlist would have left out much of the peculiar attitude of Mr. Archer.

Then he insinuates that the authorities put Ferrer in such a woe-begone garb in the *rueda,* or group of prisoners, that his recognition by Señor Colldeforns was a foregone conclusion. In other words, he charges deception on the part of recognizing and identifying the accused is plain (Articles 422 and 424): "The *rueda* must be constituted of at least six persons of similar appearance to the person who is to be identified." As Ferrer was completely shaven when captured, and if he were allowed no toilet accessories while in prison, as Mr. Archer declares, he must have been covered with a gray, stubby beard, which would necessarily make his identification amid six others similar to him very difficult to Señor Colldeforns.

So much for the analysis and reasoning indulged in by Mr. Archer. When his whole article is gone over in this manner, the fact stands out pre-eminently that there was evidence against Ferrer which even Mr. Archer cannot put out of the way. Space forbids a complete analysis of the entire article, and a discussion of Mr. Archer's statement that "the documentary proofs consisted of two papers." In fact, there were fifty odd files of dockets of them offered in evidence, consisting of correspondence, circulars, reports, and memoranda of all kinds.

Yet even with Mr. Archer's special pleading—for he does not seem to have endeavored to interview Señor Colldeforns, or to analyze the dockets of the documentary evidence, or even look over the original evidence testified and sworn to by the witnesses—he concludes that: "I am not at all sure that, had Ferrer been fairly tried under reasonable rules of evidence (query, under English common-law evidence), he would have got off scot-free."

This is certainly a vindication from the rampant assertions that were made that the Catholic Church had "railroaded"

Ferrer to death. Judicial errors may be made in any country; but it is quite another thing to say that a person was done to death without trial and without witnesses. We Catholics only ask that in these matters the same yardstick be used to measure events in Spain as would be used to measure events in New York or Oklahoma.

III

I have been asked whether Ferrer's previous character and teachings may not have had something to do with his condemnation. This question cannot be answered by any one outside of Spain, for he did not keep himself by any means aloof from the events which counted against him. There were some six revolutionary events before the July riots; he was on hand at every one of them. It may have been a coincidence, but it was a coincidence that had a sinister aspect. One instance is the bomb explosion of May 31, 1906, when the King and his young bride narrowly escaped instant death on the Calle Mayor, Madrid. The man who threw the bomb, which killed ten persons, and who was executed for it, was Mateo Morral, a professor in La Escuela Moderna, placed in that position in Madrid by Ferrer. Ferrer, at that time, was in Madrid, living in the same block with Morral, and was visited from time to time by him and various noted anarchists. Ferrer was arrested, along with many others, and kept for eight months in the Model Prison in Madrid, but, while many circumstances pointing to his complicity were brought out, no evidence directly connecting him with the bomb-throwing was discovered. It is absolutely untrue that there was a special court organized to try him on that occasion. But these questionable facts and circumstances may have weighed against him when it came to a question of clemency.

Ferrer was not a man of much education. He was the founder of a school, but never wrote a book. His writings in correspondence and his verses are exhibitions of passion rather than reason. He was the type of man who is leader by virtue of his ability to arrange things and provide the means. Of his life I need say little. He was born in Alella, in the province of Barcelona, and became a railway brakeman, and then conductor, had some trouble in smuggling on the French frontier,

and then went to Paris. where he fell in with anarchists and imbibed their doctrines. He quarrelled with his wife, deserted her, and afterwards obtained a separation, and left her to take care of his three children. All were disinherited in the will, which he made at Montjuich, just before his death, and his fortune left to Soledad Villafranca, his mistress, who was younger than his eldest daughter. He died a comparatively rich man, for he obtained from Mlle. Ernestine Meunier, a pious old lady of Paris, money to found children's asylums in Barcelona, which were to be operated under Catholic auspices as religious institutions. He even gave her a statue of Our Lady of Mount Carmel, in token of how he was conducting them. At her death, she left him property in Paris, upon which he realized over a million francs. She died a Catholic, putting that very expression in her will, and left legacies for Masses for her soul.

After her death, he changed his asylums into La Escuela Moderna (the Modern School), a name which he took over bodily from a greater man, the historian, Don Rafael Altamira y Crevea, one of the foremost professors of the University of Oviedo, who had used it for many years and had used it in a religious sense. After the bomb-throwing episode of 1906, the various branches of La Escuela Moderna were closed, and a new name, La Escuela de la Casa del Pueblo, was adopted. A bookselling and journalistic venture was added to it. Books from the French and new books written in Spanish, in which all mention of God or country were omitted, were compiled. As a rule, these books are inferior to the text-books used in the Catholic and government schools, as a comparison of the two sets of books upon any subject will demonstrate. His chief instructor for the girls' schools was Mme. Clementine Jacquinet. She was a French anarchist, who kept a school at Sakha, in Egypt, for several years. This school was closed by the British authorities and Mme. Jacquinet banished from Egypt on account of its anarchistic character. She describes herself as "an atheist, scientific materialist, and anti-religious, because religion, dividing men, constitutes the real obstacle to progress, an anti-militarist and anarchist." She had a large share in preparing the school books for La Escuela Moderna.

A glance at some of the teachings of the text-books of La Escuela Moderna, intended for the minds of tender young

children, shows them a little too advanced for use in the United States. In the Third Reader, known as "Patriotism and Colonization," we read (page 12):

"Drop the soldiers' musket as though it were hot iron! For this refusal [to drill] you will be treated as rebels, as cowards and as lacking in noble sentiments. But what of that? Do not shoulder the musket! If they point out to you that an enemy is invading the country, why, let him invade! Even if they show you that he is tearing down the throne or the presidential chair! What do you care for those trifles?"

On page 15: "Don't get excited for the sake of the flag! It is nothing but three yards of cloth stuck on a pole!"

On page 33: "One's country is not made up by territorial boundaries nor by the citizens who dwell therein, no, they are mere despots who exploit those ideas."

On page 80: "The words, 'country,' 'flag,' and "family,' do not excite in me more than hypocritical echoes of wind and sound."

On page 84, and following: "When I think of the evils I have seen and suffered, which proceed from national hatreds, I recognize that they all rest upon a gross lie, the love of one's country.

"The flag is but the symbol of tyranny and misery."

"Industry and commerce are the names by which they [merchants] cover up their robberies."

"Marriage is prostitution sanctified by the church and protected by the state."

"The family is one of the principal obstacles to the enlightenment of men."

In the "Bulletin of the Modern School," Vol. V, No. 1, page 5 (1908), an article reads: "Religion has retarded the evolution of man, has prolonged his primitive weakness, has made him retrograde to his ancestral brutishness, has cultivated and augmented the terrors arising from ignorance of phenomena, the miseries which those suffer who do not know how to modify natural effects to their advantage, and the injuries which are the results of general incapacity and of various obsessions; and finally it has been wonderfully united with brute force to assist the material and moral authority of the violent and the astute as the oppressors of the great mass of humanity."

And on page 6 following, in speaking of the separation of

Church and State, it adds: *"Separate* two authorities equally hateful! It is imperative to suppress both of them!"

In the "Compendium of Universal History," written by Mme. Clementine Jacquinet, we find the following gems—on page 37: "It is believed that Jesus Christ was a Buddhist monk, who came from Mt. Carmel, and who devoted himself to preaching the religion of Buddha to the Jews."

On page 40: "Would not God have done better to have begun by making man as he desired him to be? Can you conceive of a father communicating to his son a terrible disease for the pleasure of curing it afterwards and then proclaiming himself thereafter as his benefactor? This God of the Christians is a wicked God, which every honest conscience ought to reject; or, if not, he is a useless one, powerless to prevent evil or to assure the good which one desires."

On page 41: "We desire to observe here that the only act of justice accomplished by this God was to get himself killed as the author of all the evils which men suffer."

On page 42, speaking of the crucifixion: "What does the deed represent? Why, the part of a low-minded, ambitious person, infatuated with the very idea of his own wisdom."

On page 46: "We will always see Christianity, in the course of history, face to face with progress in order to obstruct the latter's path; with a negation of science because it impeaches dogma; supporting firmly absolutism, inequality of the social classes; as an oppressor of the human conscience in its torture-chamber of false morality, with a hateful flag in whose shadow every crime has been committed, as a vampire always thirsting for blood to whom millions of victims have been sacrificed!"

In the work called "Nature and the Social Problem," written by Enrique Lluria, used in the advanced schools, the preface (page 7) explains the design and tendency of the work:

"At the end of two generations in which catechism is not taught, and it is scientifically explained that what is called creation is but the uncreated existence of the universe, only the atavistic effects of a religious belief will remain. There will be left then only its annihilation, and when its atrophy commences its annihilation will be rapid. For this purpose the Modern School of Barcelona has been founded, its library and free schools created to extend the work."

Other extracts from the various text-books might be multiplied to show the animus of the authors, and stabs and side remarks at Christianity and Christian civilization abound all through them. Observe that it is not against the Catholic faith or belief, as such, that these are directed; it is against all religion and religious ideas, though Christianity is especially aimed at, that the attack of this remarkable series of text-books and the teaching of the Modern School was directed.

The Constitution of Spain (Article 13, Section 1) guarantees the right of free speech and free press, and, although the Modern School, in its various branches, was founded at Barcelona in 1902, and since in other cities, the teachers and writers of it have never been molested or called before any tribunal for their speeches or writings; in the city of Barcelona they even made application to a Catholic city council for a portion of the public funds for the support of their schools and the application was granted. For eight years, therefore, Ferrer taught what he wanted in his schools and no one interfered with him. It was only when he, Morral and some militant teachers in the Modern Schools participated in riots, arson and slaughter, that they were taken before the courts and tried. There are plenty of teachers in La Escuela Moderna who have never been molested, notwithstanding the bloodshed of the Barcelona riots. In this country such occurrences would likely bring them under more than police surveillance.

Events in Barcelona have resulted in a strong movement among its people to counteract the influence of the Modern Schools and in the establishment of anti-anarchistic schools. The month of December last saw a great outpouring of teachers, professors and others in the Educational Congress held there in the Palace of Fine Arts the week after Christmas to devise plans and find means for the building and equipment of newer and finer schools to take the place of those destroyed by the rioters.

THE LATEST TACTICS AS TO SPAIN

LETTER TO "AMERICA"

THE defamers of the Church in Spain have devised certain new tactics, of which the readers of "America" should be informed, for they are sure to appear in some shape in our daily press. A writer, who signs himself as "Gerundio, a former monk," has just published a book in Barcelona, entitled "El tormento en los Conventos" (Torture in the Convents), and the press agencies there are kindly supplying the Spanish radical papers and the entire European press with copious extracts from the book. In it are given alleged statistics of the clergy, religious orders, and the wildest stories of confinement and torture in the convents and religious houses, the kind with which we used to be regaled in this country in the flourishing A. P. A. times of not so long ago. Doubtless after they have been repeated in the European press of different countries, they will be solemnly copied into our papers, as showing how Spain is wholly under the domination of the monk and the clerical to a far greater degree than was ever known in any other country in the world.

It is hardly worth while to go over the entire work, which starts out with an assumption of historical learning, and purports to give the history of monasticism and religious orders in Spain from the Napoleonic years of 1808-14 down to the present time. Scattered all through the book are statistics of the various periods, showing the growth of the monastic orders or congregations, and if the figures given there are no more correct than the ones I shall presently mention, the whole book is little more than a mass of misinformation. No doubt we shall later hear of these things from the eminent gentlemen, who do not read Spanish and who do not examine the Spanish official reports, in their narration of things they have found out regarding the religious situation in Spain. For this reason I have deemed it proper to communicate to you in advance some of the information contained in this book and in the press excerpts from it.

After speaking about the religious orders in Spain and the activity of the Jesuits in particular, in order to give point to his remarks, the author then continues:

"The struggle of the government with the religious orders ended by the former's capitulation to them. To-day they hold a position in Spain in regard to number, property and political influence such as religious orders never had before in any other country.

"Comparative statistics are the best proof of this fact. Spain is simply filled with monasteries and religious houses. In the year 1860 there were in the Diocese of Barcelona, which is proportionately the wealthiest and by far the most enlightened, only 22 nuns, and on the other hand there were no male religious at all. To-day there are in this diocese about 500 religious houses, of which 95 per cent devote themselves to education and particularly to business enterprises, factories, trades and also commerce. Many monks have the superintendence over penal institutions, asylums, orphanages and hospitals, both governmental as well as local and private ones.

"Besides this, there exist in said diocese, which has not much more than a million inhabitants, six thousand associations, brotherhoods and establishments, which are subject to the management of the religious orders. For the maintenance of these 'Centros Católicos' (Catholic clubs), religious houses, cathedral, diocesan seminary, 280 parish priests, two bishops, the canons and the rest of the clergy, constituting some 2,000 persons, the government gives every year 8,000,000 *duros,* that is $30,000,000. In other words, each individual inhabitant of the Diocese of Barcelona must pay annually the sum of $30 for the maintenance of bishops, priests and the male and female members of religious orders.

"And now we will give a statistical sketch of the whole of Spain in this regard. According to the official figures for the year 1908, there were religious houses as follows: In the Province of Barcelona, 480; in Madrid, 229; in Lérida, 116; in Tarragona, 152; in Gerona, 146; in Alava, 55; in Guipuzcoa, 112; in Vizcaya, 124; in Navarre, 117; in Avila, 44; in Burgos, 98; in Santander, 86; in Murcia, 89; in Albacete, 35; in Seville, 169; in Huelva, 29; in Cadiz, 150; in Cordova, 105; in Granada, 90; in Malaga, 86; in Jaen, 89; in Almeria, 32; in Badajos 73; in Cáceres, 53; in Coruña, 57; in Orense, 31; in Soria,

28; in Segovia, 41; in Logroña, 66; in Zamora, 48; in Leon, 54; in Salamanca, 67; in Valladolid, 96; in Palencia, 53; in Toledo, 96; in Cuenca, 41; in Ciudad Real, 49; in Guadalajara, 43; in Saragossa, 112; in Teruel, 48; in Huesca, 63; in Castellon, 68; in Valencia, 167; in Alicante, 92; in Pontevedra, 43; in Lugo, 38; in Oviedo, 60; in the Balearic Islands, 164, and in the Canaries, 32.

"According to the above figures Spain has four thousand three hundred and thirty monasteries or religious houses, and near them exist many other members of religious orders somewhat secretly under various pretences, so that the government and the people may be deceived. These statistics are sufficient to justify the steps taken by Canalejas in the matter of the religious orders."

I give this extract so that the readers of "America" may recognize the source whenever they see them printed as newly-made investigations in Spain. It is needless to say that they are untrue, and that they are given with a prolixity and verisimilitude that would deceive the average reader who has not the requisite books on Spain and Spanish affairs with which to elicit the truth.

As a sample of what this unknown author has promulgated, let us take the one upon which he places the most emphasis, the Diocese of Barcelona. I have by me the statistics of the religious houses in that diocese (1910) and an account of the work they are doing. There are in the Barcelona diocese 388 religious communities. Of these 72 are composed of men and 316 of women. There are 865 male members of the religious communities and 3,974 women. There are besides, 1,194 priests at present in charge of 263 parishes. The population of the Diocese of Barcelona is 1,054,540, of which 980,000 are reckoned as Catholics. The amount of the population there and the number of the clergy and members of religious communities are about the same as for the Archdiocese of New York, reckoning only the Catholic population.

In Barcelona the male religious orders have communities devoted as follows: To contemplative life, 2; refuges, protectories and manual training schools for children, 5; asylums for old people, 1; charitable associations, 17; schools and colleges, 47. The female religious orders have the following communities: Contemplative life, 27; houses of refuge, protectories

and training schools for girls, 5; hospitals. asylums and homes for old people, 63; schools and colleges, 221. In the schools and colleges free instruction is given to 75,000 annually, and among them are included kindergartens, day nurseries and reception rooms for the children of the poor, while their parents are at work during the day. All these are maintained at their own expense and efforts, are entirely exclusive of the state public schools, hospitals and charitable institutions—except in regard to three religious orders, who perform at state expense in the public homes and hospitals the works of charity and mercy carried on by those institutions. If they were displaced that expense would be vastly increased by the employment of lay persons in the service of the state.

But this anonymous author never so much as alludes to these facts. Moreover, he includes as religious organizations the various Catholic clubs, fraternal societies, Christian Doctrine confraternities and sodalities which exist in connection with every Catholic church the world over, and which are always associations of laymen who pay their own meagre expenses in every instance, and are in no sense religious communities. In no single instance is there one cent contributed to their support or maintenance by the government. The statement of the anonymous author in this regard is an absolute invention. It is likewise untrue that any religious orders in Barcelona are engaged in business or trade, or carry on factories for the sale of their products. The official list before me shows that there is none there which is so engaged.

The author goes even further in the realm of invention. He says the Spanish government gives every year some 8,000,000 *duros* (that is 40,000,000 *pesetas*) or $30,000,000 (!) for the support of the clergy, religious orders and lay associations of Barcelona. In the first place a *duro* is the Spanish word for almost more than four times the amount actually given! In the second place, the sum of 8,000,000 *duros* or 40,000,000 *pesetas,* is the sum spent by the Spanish government for the entire Church in all Spain. It goes to pay the secular salaries of the Minister of Worship and his clerks, the upkeep of church buildings, and finally the salaries and stipends of the clergy in actual charge of the churches and parishes. The religious orders and lay associations get none of it, except the

three orders actually engaged in the charitable and benevolent institutions of the state, who receive their bare maintenance as individuals in lieu of a salary.

The total revenue of Spain is about 1,090,750,000 *pesetas* (or $218,150,000), and the Church—including the civil officers, who are paid out of the appropriation—receives a little over 40,000,000 *pesetas* (some $8,000,000), or about 3 6/10 per cent of the Spanish revenue. As Spain has 19,000,000 inhabitants, the Province of Barcelona (conterminous with the diocese) pays merely 1/19 of the total sum set aside for the Church, and accordingly, to use the methods of the anonymous authors, each individual inhabitant of Barcelona has to pay 42 cents annually (instead of $30) for the support of the Church. If the members of our congregations (of any creed) in America could be let off so cheaply, they would be proud to acclaim it.

It would take up too much time to go over the figures given seriatim and show their falsity—the number of religious houses in Spain has already been given in "America"—but the rest of the figures in this latest book are about as true as the figures which the anonymous author gave for the Barcelona diocese, and which I have just analysed. The whole publication is intended to affect public opinion in regard to the state of affairs in Spain by the time the Cortes meets again, and the religious questions are once more to the front. It is, however, well to be able to recognize these figures for what they are, gross falsehoods and not true statements of fact.

THE SITUATION IN PORTUGAL

THAT portion of the Iberian peninsula, formerly the Kingdom, but now the Republic, of Portugal, has been notoriously before the public in several instances within the past few years. It was only a few years ago that the king and crown prince were assassinated in the public streets of Lisbon, and only a few months have passed since the new republic was proclaimed amid a general attack upon the religious orders and clergy, while the king and royal family were driven from the land. We have had many newspaper despatches concerning these events, but very little real information as to the land itself, the people and their church and its organization. We know that Portugal was once a world power and vied with Spain and England as the mistress of the seas. Its navigators explored Africa and Asia, and explored and settled a large part of South America. One of its greatest colonies became first the Empire and afterwards the Republic of Brazil. Its land has furnished poets, warriors, navigators and colonizers, but alas, few statesmen of the calibre which the world reckons as great.

The Portuguese are, of course, regarded as a Latin race, and the Roman domination, from the time of the conquest of the peninsula which makes up Spain and Portugal, has left its mark upon language, people and institutions, although the remains of Roman art, architecture and civilization are not so plentifully found as in Spain.

Anciently, Portugal, together with a portion of what is modern Spain, was known as the Roman province of Lusitania. The Latin language is the base, if not altogether the sole element, of the Portuguese language, which in its orthography seems closer to Latin than the Spanish, but further from it in pronunciation and grammatical structure. The Portuguese are not a people of diverse race origin, as are the Spaniards, who spring from a mixture of Iberian, Roman, Gothic and Visigothic elements. They seem to be chiefly of Iberian stock,

on which the Vandals and Goths made little impression, with only a modern and slight intermixture of other races, chiefly Moorish and African.

The Portuguese are literally the longest-headed people in Europe ("Cranial Index" 75, 77), and they are below the average height. Blond-haired Portuguese are practically unknown, while ordinary dark or black hair is found among about a fifth of the population; very jet-black hair is the rule. This at once differentiates them from their neighbors, the Spanish; and their language does so even more. To an English-speaking person the Portuguese language seems like sloppy Spanish pronounced in a French fashion. It is so much like Spanish as to be deceptive, and differs from it widely just when one thinks they ought to be alike. The Portuguese language shows signs, even more than the French, of the influence of that strange Gaelic habit of ellipsis, or the dropping of a letter in the middle of a word.

Of course the very name, Portugal, indicates that it was a country of the Gaels, for the name is derived from the ancient Latin name for the present city and province of Oporto, which was in Latin *Portus Cale,* or *Portus Gale,* that is, the Port of the Gaels. From this city the name spread to the whole country, and it was accordingly called Portugal. Notwithstanding the original inhabitants and their descendants talked a Latin jargon acquired from their Roman conquerors, which finally developed into the present Portuguese language, they could not forbear the Gaelic habit of ellipsis. The French, or Gauls (who were really Gaels), did this, as in the Latin words, *pater, mater,* from which they made *père and mère.* So the Portuguese, for example, when they used the Latin *generalis* (general), plural *generales,* first dropped the "n" and said *geral,* and in the plural they also dropped the "l" and said *geraes,* a regular nasal telescopic way of pronouncing a word. Thus the genius of the Portuguese language has differentiated it more and more from the Spanish, and, while the two are derived from the same colonial Latin, the result has been curiously different, yet sufficiently alike to be perplexing to the student.

Spain and Portugal were not originally separated, any more than they are geographically separated to-day. Portugal, after Roman times, and when the Gaelic and Gothic tribes descended

to dismember the great empire, came under the rule of the kings of Galicia (which is now northwestern Spain)—another instance of where the name Gael is still imbedded in a purely national name. It was also conquered by the Moors, and remained under Mohammedan rule for two hundred years. Bermudez, King of Galicia, reconquered it in 997, and St. Ferdinand, King of Castile and Leon, nearly completed the conquest and expelled the Moors from all the northern part of the country. In 1109, the country freed itself from the rule of the Galicians, and later threw off all allegiance to Castile. This was the beginning of Portuguese independence as a separate kingdom. The creators of the kingdom's greatness were King Denis (1279-1325) and his successor, Alfonso IV (1325-1357).

In 1383, the dynasty died out, and John I was elected king (1383-1433). He married Philippa, daughter of John of Gaunt, in England, and thus commenced the close relations of Portugal with England. He was the first foreign monarch to receive the Order of the Garter, and with him the heroic age of Portuguese history began. He forever put an end to Spanish sovereignty, expelled the last of the Moors, and sent out navigator after navigator to explore the world. Madeira was occupied in 1420, and Guiana the following year. Bartholomew Diaz rounded the Cape of Good Hope in 1486, and in 1498 Vasco da Gama discovered the sea route to India. Brazil was discovered and settled in 1500 by Pedro Alvares Cabral. Magellan (in Portuguese, *Magalhaes*) went to Brazil in 1519, rounded Cape Horn in 1520, discovered the Philippine Islands in 1521, doubled the Cape of Good Hope in 1522, and before the end of that year was back again in Portugal, having successfully completed the first voyage around the world. Not only was Brazil colonized, but conquests and colonies followed in India, China, Africa and Mozambique.

In 1580, however, this kingly line in turn became extinct and Portugal was annexed to Spain. For sixty years the Portuguese endured the harsh rule of Philip II and his successors, but in 1640 they revolted. The nobles and clergy succeeded in freeing the country from Spanish rule and in placing the Portuguese Duke of Braganza on the throne under the name of John IV. But, during the Spanish rule and the succeeding wars, Portugal had declined in power and wealth. Her mari-

time trade had vanished, many of her Indian provinces were taken by the Dutch, and the country, loaded with debt, had practically become a commercial dependency of England. When its formal independence was acknowledged in 1668 by treaty with Spain, only the vestiges of its former glory remained. In 1703, the Methuen treaty was negotiated with England, by which the latter secured and ever since has kept the trade supremacy of Portugal. In 1750, Joseph, the grandson of John IV ascended the Portuguese throne. It was during his reign (1750-1777) that the Marquis de Pombal took entire charge of the reins of government. He carried on a relentless war against the old nobility and the clergy, and as a result of his efforts, the Jesuits were expelled in 1759, and for many years thereafter all the property of religious orders was confiscated and secularized. The republican revolutionists of to-day are merely repeating what Pombal did over a hundred and fifty years ago.

During the Napoleonic wars, the French invaded Portugal, and were about to partition the country with Spain, much after the manner of Poland. John VI, King of Portugal, in order to escape the French invaders, went to Brazil and set up his throne in Rio de Janeiro, in 1807. During the Peninsular Wars, the English and Portuguese troops under Sir Arthur Wellesley freed Portugal from the French invaders. The transfer of the seat of government from Portugal to Brazil was a source of humiliation to the Portuguese, and, although King John might have returned to Portugal after the battle of Waterloo, in 1814, when Napoleon's power was broken, he stayed in Brazil until 1821, when Napoleon died in St. Helena. When he returned to Portugal it was to find a constitution proclaimed. He left his son, Dom Pedro, as regent in Brazil, but in 1822 Brazil declared its independence and made Dom Pedro its first emperor.

From that time to this the fortunes of Portugal have varied, with but little improvement in the prospects of the country. In 1881, the so-called Republican party commenced its active propaganda, determined to oust the royal family and overturn most of the existing institutions. The country became sequestered to pay the foreign debts, and the management of the revenue was put in the hands of a commission, including repre-

sentatives of England, Germany and France. In other words, Portugal for the past two hundred years has been a pawn on the chessboard, of her creditors, without revenues, without energy and without any definite hope. Nearly all her deficiencies may be ascribed to lack of means and the lack of manhood arising from financial slavery.

The Church in Portugal has been during the last two centuries in a precarious condition. One hears much of the domination of the priesthood, but the fact is that the Church viewed merely as organism of the body politic is completely dominated by the State. This does not refer to the present provisional government, but to the old monarchical régime. For instance, the late Constitution (Chap. 2, Art. 75) empowers the king and his ministers "to appoint bishops and bestow ecclesiastical benefices," and this power was always exercised as the ministry saw fit. Whatever deficiencies there may be among the hierarchy or higher clergy who have the direction of ecclesiastical affairs and who rule the parochial clergy, they may be ascribed to the endeavor to make the Portuguese Church little more than a bureau of the government. Nor would the government brook any rival. Religious teaching orders were expelled even under the late government; the Jesuits were first expelled in 1759, and all the remaining orders banished in 1834. Hampering restrictions were placed on ecclesiastical seminaries and vocations to the priesthood. During the past thirty years some few religious orders were allowed to return in order to meet the dearth of schools, but even they have usually been expelled whenever the authorities thought fit to sign a decree.

The clergy have always been excluded, under special laws, from having anything to do with secondary or higher education in any of the government institutions. Their religious instruction in the primary schools where catechism, Christian doctrine, and church history is provided by law and is in theory taught, has been hampered by all sorts of vexatious decrees. It must also be remembered that Jansenism made great headway among the Portuguese and induced an indifference to the frequent reception of the sacraments. Within the past seventy years Freemasonry of the political continental kind has been most powerful in Portugal, nearly every official of State or officer of the army and navy belonging to it. Be-

ing a secret society, political propaganda went almost unnoticed. All the members of the present provisional government are said to be Masons of the virulent European brand and very anti-Catholic.

The population of Portugal was, in 1900, 5,016,167, or about that of the State of Ohio. In geographical area it is slightly larger than Ohio. The people of Portugal do not live in cities, but are rural and agricultural exclusively; only a little less than one-third (32.4 per cent) of the population being dwellers in cities and towns. There are no large cities in the kingdom. Lisbon, the capital, had in 1900 only 356,000 inhabitants; Oporto, 167,950; Braga, 24,200; Setubal, 22,074, and Coimbra, 18,150. Hence, the whole population are practically penniless country farmers and farm hands, with all the disadvantages and backwardness which that fact implies. The external and internal debt of Portugal is approximately about $140 for each man, woman and child in the kingdom, and taxation is proportionately heavy.

For this population the number of parishes in the whole of Portugal is 3,736, and the number of priests about 6,840. The Church in Portugal is constituted as follows: Patriarchate of Lisbon, in the centre of the kingdom, with two suffragan bishops, Guarda and Portalegre; Archbishopric of Evora, in the south, with two suffragan bishops, Beja and Faro; Archbishopric of Braga, in the north, with five suffragan bishops, Braganza, Coimbra, Lamego, Porto and Vizeu, thus making twelve dioceses for the whole of Portugal. In addition to them there is the Archbishop of Goa in India, with four suffragan bishops of Cochin, Damão, Macão and Meliapur in the Portuguese East Indies; and also the bishops of Angola, Augra and San Thome in Africa, Funchal in Madeira, Santiago in Cape Verde, which are subject to Lisbon. There were very few religious orders in Portugal, only teaching and charitable ones being allowed after 1870.

Education, of course, is backward. The rural population do not see its necessity; they are too poor to provide schools, and the government is bankrupt. The latest Constitution was adopted in 1842 and it contains (Art. 145, Sec. 30) the declaration: "Primary instruction shall be free to all citizens." No government so far has ever carried this out, or been able to furnish the means whereby such education should be freely

tendered to all citizens. A law was passed thirty years ago making primary education compulsory, but the law could not be enforced because the government could not provide the schools. It is said that in 1900 the illiteracy of the Portuguese ran as high as 70 per cent, but in the cities they are fairly well versed in elementary knowledge, chiefly owing to the excellent church schools. There were then some 4,500 public and some 1,200 private primary schools, with an attendance of 240,000 pupils, besides a number of special primary schools for adults, with 7,000 pupils. Secondary schools are maintained in the chief towns and had an attendance of 5,860 pupils in 1904. Besides law, professional and technical schools, there is the University of Coimbra, with an attendance in 1904 of 1,056 students. Every attempt to enter as students of theology is handicapped by all imaginable obstacles; but, on the other hand, the study and graduation in law is all the rage. Portugal suffers from an over-abundance of penniless advocates and clientless lawyers.

As to the government of Portugal, it is hard to say just what its form now is. Of course, up to last October it was a monarchy under a liberal Constitution, at least on paper, modelled much after English institutions. It would be useless to describe that now, since it is practically abrogated. It, however, provided that every man of 21 years of age, with an annual income of $100, should be entitled to vote (Title IV, Chapter 5, Article 5), that all religions may be permitted (Title I, Art. 6), and that no one shall be prosecuted because of his religion, provided he respects the religion of the State and does not offend public morals (Title VIII, Article 145). Just what the future constitution or future government of Portugal will be no one can tell. They call it a republic; but so far a committee of seven men comprise the whole government. No one elected or appointed them; they have no mandate from the people that they should take and hold office, nor have they any Constitution, rules or form of government to define their powers and to limit their acts. No minister of the fallen government has ever dared to do things which they have done in the name of liberty and democracy. Even Franco, who suspended a section of the Constitution temporarily, acted uprightly for the most part, and respected property and individual rights.

The very origin of their assumption of self-conferred power belies any grounded spontaneous outburst on the part of the people for their rule. A rebellious garrison, traitorous guards and a seditious navy enabled them to effect the revolution and climb into power. The heroes of this revolution, who are hailed as martyrs, are two men who did but little to effect it, one of whom died by the hand of a demented patient in his own hospital, and the other committed suicide on his ship because he thought the uprising was a failure. Yet Dr. Miguel Bombarda and Vice-Admiral Candido Dos Reis received a magnificent public funeral through the streets of Lisbon, as though they had fallen bravely fighting at the head of victorious troops. All the Masonic lodges were represented officially, and the long procession was filled with banners and pennants bearing Masonic emblems, thus making it a personal as well as an official manifestation.

The moment that the seven men formed the provisional government of the so-called Republic of Portugal they commenced war on the Church. Here are their names, so that their history may be scanned: Teofilo Braga, president; Alfonso Costa, minister of justice; Bernadino Machado, minister of foreign affairs; Antonio d'Almeida, minister of the interior; Luiz Barreto, minister of war; Amaro Acevedo Gomes. minister of marine; and Basilio Peyes, minister of commerce and agriculture (*fazenda*). We shall see how large their names loom in the coming history of Portugal.

Without any Constitution, law, rules of procedure, court, jury, accusation or trial, these seven men constituted themselves the most despotic government on the face of the earth. They drove monks from their cloisters, nuns from their convents, and the regular clergy from their homes. They arrested every member of a religious order without warrant and without charges, marched them as the vilest criminals through the streets, threw them into the foulest prisons, where they existed without the ordinary conveniences of life. When the jails showed signs of being full, without further trial, or without being charged with any disorder or crime against the country or its people, these religious were summarily banished from the country.

The vilest stories were told about the nuns and sisters; they were subjected to almost every form of insult; while the wild-

est and most improbable stories of underground passages and subterranean flights were spread broadcast about the regular clergy, who were expelled from their religious houses. All the insults, cries and contempt were for the *irmas,* or sisters, and the *frades,* or brothers, as the members of the religious orders were called in Portuguese. Not even the Sisters of Charity were spared. A correspondent calls attention to the way in which two different groups of prisoners were treated by the revolutionists. One group of men came along as prisoners conducted in a polite and suave manner by the soldiers. They were not unfrocked *frades,* but they were three private soldiers in uniform, who had broken down the door of the church of San Salvador and plundered everything valuable there which they could lay their hands upon. Shortly afterwards a few nuns were hustled along, with insults, cries and whistling. Among them were three Spanish women, one a widow, 79 years of age, and her two daughters, all of them discalced Carmelite nuns, who were thrust across the border into Spain without funds or resources.

For three days no order whatever was observed by the revolutionists in Lisbon. Churches were dismantled or closed and all services ceased. Yet there was one exception. The Irish Dominican Church, which has stood for 150 years in Lisbon, was wide open and services went on uninterruptedly. The British flag was hoisted over it and the Union Jack was draped over the doorways, while each Dominican monk wore a tiny Union Jack as a buttonhole ornament. The so-called republic did not dare arrest or expel these religious, nor make any attack upon their church or convent. So they made them the general exception to the expulsion of religious, and that, too, without any representation, diplomatic or otherwise, from England. But the brave government of seven knew that if they touched an Irish Dominican friar, save after charges duly preferred, and a formal trial and conviction for violation of some law which they had infringed, the new government would hear in no uncertain manner from Great Britain.

The new government of seven, before there is a Constitution or legislature in existence, has begun to promulgate decrees having all the effect of law, and put into practice the following as far as possible: Separation of Church and State, which also spells confiscation of church property; a law of divorce

which goes so far as to permit divorce by consent; lay neutral schools, in which anti-Catholic doctrines are taught while the church or religious teaching is excluded, and a law permitting, if not almost commanding, parish priests to marry, notwithstanding their vows or the rules of the Church. At present they are considering laws prohibiting religious rites for any of the state, army or navy, so that the government may be kept free from any alleged clerical influence, and also a law permitting the equality of inheritance and legal rights between legitimate and illegitimate children.

Portugal has had a glorious and heroic past, but the last two centuries have been centuries of impotence and dishonor. Its magnificent churches, hospitals, monastery buildings and abbeys testify to the time when the Catholic faith was a living and quickening reality there. But, as the State gradually fettered the Church, tying it limb by limb, the State grew omnipotent and paralyzed all independent action on the part of the Church. Only so long ago as last August the Archbishop of Braga suspended a religious paper, "A Voz de São Francisco," for some infraction of ecclesiastical discipline, and was prosecuted by the government for not having obtained permission from it to do so. The present Bishop of Beja, Dr. Sebastian Leite de Vasconcellos, was driven from his see by the revolutionists and fled to Spain for safety; he was accused and condemned by the revolutionary government for being absent from his see without leave. These instances show how tight a rein the Portuguese government held over the Church, and how little initiative or power was left to the clergy to do their work as in other countries. Add to this the poverty of the people, the heavy debts and incapacity of the government, and we have the elements which make for backwardness and immobility of a race which is largely scattered among its country districts. But the faults, shortcomings and defects in Portugal are really the result of State supremacy, and it remains to be seen how much good can come out of the new order of things which calls itself a republic, without being one even in form.

THE VARIOUS NATIONALITIES IN THE UNITED STATES AND THEIR RITES

IMMIGRATION TO THE UNITED STATES

I.—The Earlier Immigration

THE early immigration to the United States, considered in the large, was almost wholly from English-speaking countries. The vast Irish immigration between 1830 and 1860 consisted of English-speaking people, who were thus readily appreciative of the conditions which they found in the United States and easily capable of making themselves and their race understood in this great English-speaking republic. This republic was founded upon English laws and traditions, but by a commingled stream of English, Scotch and Irish colonists, who found their common language a unifying element. In fact, the Irish immigration lent a steadying force to the ideas expressed in the Declaration of Independence and the constitution and establishment of these United States—the ideas of political equality and opportunity and of separation from Great Britain and her monarchical institutions. Nevertheless, the English language, which the United States had inherited, as well as many of its legal forms and expressions, was charged with prejudice towards and misunderstanding of the Catholic Church. Consequently, the Irish immigrants were misunderstood and depreciated in one respect. They were almost to a man staunch adherents of the Catholic faith and consequently did not command sympathy or respect, but rather excited contempt and distrust among the citizens of the growing republic. Nevertheless, in the course of several decades they managed to win both respect and sympathy, as well as to live down a bitter persecution founded chiefly on hatred to their form of religion, but also on the fact that they were alien born and presumed to claim the advantages and privileges of American citizens.

To them succeeded the German immigration of 1848 and after. This began during the "Sturm and Drang" period of

German history, when the smaller German thrones were overturned and sceptres smashed in the revolutionary excitement of the times. Small German principalities disappeared, feudal systems were abolished, and larger German kingdoms arose to succeed them. During this formative period thousands and thousands of Germans sought refuge in the United States. Between them and the American of those days stood the barrier of language and strange customs. This made them misunderstood, and, being poor and forlorn, likewise despised amid the general contempt for the poor and homeless from other lands. As the Germans were largely Catholic, the general hatred and contempt for the Catholic Irish became their portion also. But the German persevered, accumulated property by his thrift and economy, learned English and the customs and ideas of his new fatherland, and in every way showed his worth. His habits of industry, frugality and saving were valuable assets to our national body. The time came when the German was no longer looked upon as of a strange race; his culture and history were appreciated, and he was welcomed as a real addition to our national forces. Both the German and the Irishman distinguished themselves in the Civil War between the States, North and South, and henceforth all America knew that patriotism and devotion to the new fatherland was a virtue which each possessed in as eminent a degree as the native elder American, whilst in courage and self-denial they might outdo him.

Meanwhile the nations heard the call of opportunity in the new world and promptly responded. At first the inhabitants of Scandinavia—the Norwegians, Danes and Swedes—came hither, and we made them welcome, for they were only one remove from the German and did not have the obstacle of the Catholic faith as a stumbling-block. The French, Swiss and Belgians came, too, but in limited numbers, and then the heterogeneous inhabitants of the Austrian monarchy began to arrive. By that time we had grown in a measure more tolerant of those who were born across the seas. We welcomed them as fleeing from adverse conditions at home and as material to make up the fibre of our American civilization. Perhaps the fact was that we of the elder stock of Americans had become so far educated that we now knew who these people were, as well as something of their languages, culture and history.

After the Civil War between the North and South our country began to expand rapidly, to grow great and to exploit every form of industry and trade known to man and to make use of the thousands of new inventions which the eager minds of this and other countries had devised. The original English-speaking American stock went further afield and began to settle and occupy the great West which lay betwen the Middle States and the Pacific Ocean. To undertake the necessary hard work and pioneer labor, fresh importations and immigration from Europe were demanded. The immigration from the English-speaking races and from Teutonic lands was beginning to slacken and in some cases had almost ceased. The immigrants of those races already here had entered upon the second stage, that of property owners and the employers of labor themselves whilst the demand for labor in America—labor of the cheapest and commonest sort, requiring brawn, muscle and endurance—was ever increasing. New projects for the development of the United States and its varied industries were constantly evolved and strong and stout men were required to realize them. Then it was that the Eastern and Southern parts of Europe awoke to the fact that America needed strong muscles and willing arms.

In the '8o's the movement towards America set in strongly from Austria, with its varied races, and from Italy, with its industrious and facile workmen. It has been a steadily increasing stream ever since, the numbers year by year mounting higher and higher. To it have been added new races, those of Turkey and the Balkans and of Asia Minor and Egypt. Further Asia (the extreme Orient of China, Japan, Siam and allied races) has contributed but little, owing to our exclusion laws. Yet even the aggregate of their numbers throughout the United States is large. Russia, the great consolidated empire of Eastern Europe and Northern Asia, has sent us her immigrants, consisting mostly of non-Russian peoples, Jews, Poles, Lithuanians, Finns and other subject peoples. Her own race, the Russians of Slavic blood, she encourages to emigrate to Siberia, which she is settling with a rapidity greater than we displayed in our Western States.

Thus, the older class of immigration has gradually passed away. The peoples from the east and south of Europe and from Asia and Africa bordering on the Mediterranean, consti-

tute the majority of our immigrants. Owing to improved conditions at home, in Germany and Ireland, as well as the Scandinavian countries, immigrations from those localities have practically ceased, when viewed alongside the figures of immigration from other places. For example, the immigration into the United States for the preceding year was about 1,014,500, while only 86,130 English 81,714 Germans, 50,488 Irish, 56,910 Scandinavians, and 33,105 Scotch, making a total of 303,350 in all, came in. Thus, less than one-third of the total immigration is composed of the races constituting the earlier immigration. This, in the opinion of those who have carefully studied the subject, is not likely to change; except that the proportion of the older form of immigration may sink to one-fourth of the total, or perhaps lower.

This immigration of races with whom we, considered as a people at large, are not acquainted, whose language, history and customs we know but in the slightest, is the problem which we have to face earnestly and seriously. Often one talks of the "ignorant" immigrant and despises him accordingly; but it is really we who are ignorant, for we do not know them and in most cases do not care to do so. As to mere illiteracy, less than 20 per cent (183,000) do not know how to read and write, out of those landed within the past year. But business men and oftentimes statisticians have come to look upon the immigrant as the barometer of prosperity or panic. As soon as the immigrants depart from America in great numbers, returning to their native land, depression in business, failures, strikes, etc., are foretold. Surely if the immigrant knows so keenly the conditions of labor and trade, he cannot be called ignorant, at least not in the contemptuous sense of the word.

But the point which interests us much is the fact that a very large amount of this immigration is Catholic, perhaps the majority of it. The statistics kept by the United States Immigration Bureau do not show the faith professed by newcomers, although the questions asked are so searching as to show age, sex, literacy, amount of money, friends and relatives, trade and occupation, disease and the like.

The ascertainment of a few additional facts relative to their professed faith would not impose any hardships upon the immigration officials, and might provide useful statistics. Nevertheless, we know, although not accurately, that a very large

proportion of this immigration is Catholic. In the past, during the time when the bulk of the immigration was Irish or German, it was said that no helping hand, or at least no adequate helping hand, was held out to them in the way of retaining them in their ancestral faith, and so, great leakages occurred, whereby many souls were lost to the Catholicity of America. Perhaps a sufficient answer to the complaint of leakage may be in the fact that in those earlier days there was a fierce, determined hostility—both among the high and the lowly—to Catholicism, and that, at the same time, the Church was desperately poor, with meagre resources to provide for the great tide of newcomers. The conditions are changed today. Great as has been the mission field about us in these United States, we have progressed so far that we have built splendid churches, schools, hospitals and charitable institutions, and have provided the material equipment for Christian training throughout the entire country. At the same time the fierce hostility of old towards the Catholic Church has abated. The field of endeavor in regard to the immigrant is greater than ever before, and more urgent in many senses than in the earlier immigration to these shores. We ought to make the most of our opportunity and avoid any omission of our duty towards the immigrant, and above all toward the immigrant of Catholic faith.

II.—The Present Immigration

THERE are now pouring into the United States every year over one million of immigrants, of whom upwards of 600,000 are from the east and south of Europe and from Asia and Africa bordering on the Mediterranean. These may be roughly classified as follows by race or nationality (leaving out some 90,000 Jewish immigrants):

Armenians	4,000
Bohemians	10,000
Bulgarians and Servians	16,000
Croatians, Slavonians and Dalmatians	40,000
Greeks	40,000
Italians (from north)	50,000
Italians (from south)	180,000
Lithuanians	20,000
Magyars (Hungarians)	25,000
Poles	120,000

Portuguese	8,000
Rumanians	12,000
Russians	6,000
Ruthenians (Little Russians)	20,000
Slovaks	30,000
Spanish	8,000
Syrians	7,000

Of these, it can be seen that the Latin and Slav races predominate. The Latin races amount to 258,000: being 230,000 Italians, 12,000 Rumanians and 16,000 Spanish and Portuguese. To them may be added 20,000 French from the countries of Western Europe. The Slavic races follow as a close second, amounting to 242,000: being 120,000 Poles, 40,000 Croatians and Slavonians, 30,000 Slovaks, 20,000 Ruthenians, 16,000 Bulgarians and Servians, 10,000 Bohemians and 6,000 Russians. The non-Latin, non-Slavic races of Eastern Europe and adjacent Asia amount to 96,000 more; being 40,000 Greeks, 25,000 Hungarians, 25,000 Lithuanians, 7,000 Syrians and 4,000 Armenians. All this represents the yearly flood now pouring in on us of the various Christian nationalities from the parts of Europe little known to us, except Italy.

When we inspect this table of nationalities and races still further, we shall find that the various peoples represented in it have little or no affiliation with Protestantism, or any of the dominant Protestant sects in the United States. They are nearly all of them of the Catholic faith or of the elder schismatic churches, which have kept the Catholic faith almost intact. A bare handful of the Armenians are Protestants; the great majority are of the Gregorian Armenian or schismatic church, while quite a considerable minority are Catholics of the Armenian Rite. The Bohemians are very largely Catholic; a minority are Free-Thinkers and some Protestants. The Bulgarians and Servians are almost wholly of the Greek Orthodox Church. The Croatians, Slavonians and Dalmatians are almost wholly Catholic. The Greeks are nearly all of the Greek orthodox faith. The Italians of the north of Italy are all Catholics, except such few as are socialists or anarchists. The Italians of the south of Italy are Catholics, with the exception of the socialists or anarchists, and a small minority are Catholics of the Greek Rite. The Lithuanians are principally Catholics, a very small minority being Free-Thinkers, with

occasional Protestants. The Hungarians (Magyars) are over three-fifths Catholic; the minority being Protestant and Free-Thinkers. The Poles are almost wholly Catholic. The Portuguese who come here, and who settle chiefly in New England and California, are largely Catholic, the immigration caused now by the effort to escape the disadvantages of the so-called Portuguese republic. The Rumanians are three-fifths Greek Orthodox and two-fifths Catholics of the Greek Rite. The Russians are about one-half Greek Orthodox and one-half free-thinking and anarchistic. The Ruthenians or Little Russians are nearly all Catholics of the Greek Rite. The Slovaks are about three-fourths Catholics, the majority being of the Roman Rite and remainder of the Greek Rite, while one-fourth are Protestant. The Spanish, who are widely scattered, are all Catholic, except the few socialistic groups. The Syrians are about equally divided: one-half being Catholics of the Greek, Maronite and Syrian Rites, and the other half being Greek Orthodox. Thus, it will be seen that the larger part of this particular immigration is Catholic, and it behooves us as Catholics to do our part in looking after it.

When we examine how the immigrants have acquitted themselves in America, we shall find that the later ones have succeeded quite as well as the earlier nationalities which preceded them. They have established churches, schools, business houses and newspapers, and have given every evidence of ability and progress. When we consider that for the most part they come from countries which have but little (except the Christian religion) in common with us, that they are ignorant of our language, laws, history and customs, and that their own languages furnish but little in the way of grammar, root-words and starting-points, in which to acquire ours, we may well be astonished at the progress they have made in the years they have been here. Recently in an address which I delivered in New York City, upon "The Peoples of New York," I omitted all mention of the English-speaking, German-speaking and French-speaking peoples dwelling in that great metropolis, yet I found occasion to mention some twenty other nationalities and races there, and commented favorably upon their progress and development. In the course of my lecture I produced and exhibited to the audience some 93 newspapers printed in various foreign languages and published either daily or weekly

within the City of New York. To publish and send through the mails, or sell upon the news-stands so many journals, implies thousands of readers, and I am informed that their various circulations range from 1,000 to 25,000 copies each. These journals keep the immigrant who has not yet acquired a command of English acquainted with the chief current events of the day, often clipped from our own "yellow" journals, the news of his home country, and the chances of work, business and occupation, and the usual chronicles of birth, marriage and death, and of the national or mutual benefit societies with which he may be connected.

The unfortunate thing regarding the immigrant is the fact of congestion in the great cities. It is a natural outcome of the human desire for society, and the forlorn immigrant is apt to seek out and remain with those who come from his native village or district, especially if they be his relatives by blood or marriage. Then, again, in the older and more eastern countries of Europe there is a settled lack of individual initiative; things are done rather *en masse,* by concerted action. This has resulted in the formation of societies, and every newly arrived immigrant feels at once that he must belong to one. Sometimes these work for good, as when they provide for work, sick benefits or savings in one shape or another. But in the majority of cases they work for evil, by localizing the immigrant, making him subject entirely to the societies' officers, and keeping him from becoming acquainted with the language, laws and customs of the land to which he has come. This is an important factor making for the congestion of the cities and sometimes has the baleful effect of permitting the old world governmental authorities to keep control of the immigrant even while in America. It even enables the old world secret societies, under the ban of their own governments, to retain a hold and sometimes exercise terrorism over the immigrant unacquainted with our usages.

The evil of congestion may be considered also in the light of the occupation of the people whom it effects. Take for example the Italians, who are said to number nearly 600,000 in New York City, thus making it the third Italian city in the world. They are for the most part country people, accustomed to agricultural work in the open, such as the orchard, the vineyard and the sheepfold. They are diverted from

the occupation which they know and have practiced from childhood and set at tasks which ruin their health and physique; and while herding together in cheap tenements amid the temptations of the streets, the saloon and moving picture shows, they lose their habits of sobriety and thrift, to say nothing of the ruin of their morals and health. Were they placed in an agricultural environment they could give better account of themselves and sooner become active, prospering American citizens, retaining their faith, their health and their morals.

The attitude of the immigrant to the Church as an institution, even where they are Catholics, is most evident. The growth of the Church in the United States has been marvellous through the faithful support of the Irish immigrant or American-born, while the German Catholic has been a noble rival. Aside from the providence and grace of God, the human element may be seen in the fact that for the past few centuries the Irishman in his own green isle has had to fight for the very existence of his faith in every material form. The fight for the welfare of the Church has become ingrained as it were. The same is true of the German in the face of a hostile and aggressive Protestant majority in his fatherland and successive hostile enactments against the Church by a dominant majority. It has created a will to assist in the material and spiritual progress of the Church, because the governing powers have been for the most part indifferent or hostile.

On the other hand, where the Church was established by law, and politicians, particularly of an ecclesiastical turn of mind, seized the best things from a worldly point of view, and administered churches more from a political than a spiritual outlook, the interests of the common layman waned. When in addition to this he contributed to church revenues through the medium of taxes and imposts, and not through the medium of direct charity and interest in the Church itself, he rather looked upon the Church as one of the wheels of government. That has produced its effect even in America. The Italian, for instance—and there are other nationalities—has looked upon the Church as something the State provided for him much as it provided streets, roads, public buildings and the like, and he continues in this frame of mind even when he

comes to America where there is no State Church. In fact, some assumed that they had left the Church, as an institution, behind them in Italy, and some whom I have known were much astonished to know that we had any laws here whatever in regard to religious worship and decorum or church ownership. Consequently they have not made an advance in church life commensurate with their numbers. On the other hand, nationalities such as the Slovaks, or the Ruthenians, who have for nearly two centuries struggled to maintain their language, nationality and oftentimes their Church, are fired through and through with the idea of making their church the nucleus of their settlement and progress here in America. This has made them as eager as the Irish to build and maintain their churches against all odds, and they have willingly and cheerfully given of their substances to do so. It is needless to say that these immigrants are eager for and readily respond to the influence which the Church seeks to bring to bear upon them. In their desire to erect and maintain their churches they regard them too often as their individual property and are not amenable to ecclesiastical supervision, and too often break out into factious disturbance and difference; but all this may be paralleled in the history of the Irish Catholics in the United States between 1815 and 1850. A distinguished ecclesiastic in New York City once assured me that until the immigrant learned enough English and became actively interested in American politics, it was no matter of surprise that he made a great deal of trouble and dissension in the parochial politics of his particular local church. It was the only thing he could take a vital, exuberant interest in, and he oftentimes overdid the matter. But it was a sign of life, nevertheless, and worth many times the conduct of mere indifference.

Another thing from which the immigrants suffer in America is the firm grasp which their home governments try to hold over them. Emigration to America is not so much a matter of mere volition, of desire originating in the breast of the immigrant, as it used to be. It is now a matter of commercialism to a very large extent. Steamship companies and ticket agents go through Europe stimulating emigration to America by every device they can invent, whether by advertisement, canvassing, moving pictures or other means, to set forth the advantages of America. Enterprising labor agents, notwith-

standing the provisions of the contract labor law, take a hand in it also. But beyond and above this the central governments of European countries, notably Hungary, enter into agreements with steamship lines for the exclusive shipment of their emigrants to the United States. Much of this is done under cover of caring for the welfare and good treatment of the emigrant whilst crossing the Atlantic. It is needless to say that such contractual relations do not make for the sending of the best class of emigrants.

The immigrant having arrived in America, the solicitude of the home government does not cease. That government appoints priests, clergymen of other denominations, attachés of consular offices and of bankers and exchange offices to keep a general supervision of the immigrant while in America and to induce him in the end to return to his fatherland. This parental supervision often takes the form of preventing him in a thousand indirect ways from becoming a citizen of the United States. At all times it exercises the pressure of national feeling, national custom, national song and language to keep him as alien as possible to the country in which he finds himself. He is to regard himself as a bird of passage as far as possible. Where the call and prompting of religion can produce effect, it is used as an instrument to produce the same result. In the case of a Russian mission here, the inmates are always taught the words *Amerikanskaya Rus* (American Russian-land) and to use the words "our Lord, the Czar," thus directing them towards that empire as their over-lord. This indicates the agencies from without which take oversight of the immigrant and which do not work for his good either in citizenship, morals or religion.

The worst form of espionage of the newly arrived immigrant is the sharper of his own nationality. He may be the so-called banker or ticket agent (who is happily being weeded out by severer laws), or the boarding-house keeper or labor broker who is to procure him a job, and the darker form of employment agency which makes it a business to prey upon women newly arrived. They speak the language, they are often of immediate practical service, and use every device to ingratiate themselves into the good graces of the arriving immigrant. Only the application of the law in full severity can have a deterrent effect upon their activities. They have

their agents oftentimes upon the other side, and develop a surprising knowledge of the immigrant, the locality and family when he or she meets one of them. This is a field in which the Church from the practical side might be of the greatest service by preventing the spoliation of the immigration.

III.—The Church and the Immigrant

The immigrant upon arriving in America needs not only care at the time of his arrival, but he needs it for long afterwards. While I use the word "he" as a generic term, the feminine immigrant needs care a hundredfold more than the man, but the one word shall stand for both sexes.

The homes for receiving immigrants have been touched upon as practical institutions by other speakers, and consequently I shall devote but a small amount of space to them. But the immigrant needs a place of reception here in this land, so strange to him, which shall in some measure respond to his national and racial ideas. Imagine the cheerful reception which an Irish immigrant would experience in a home run entirely by well-meaning English Catholics, whose every mannerism and idea was different from those of the Celt. In the same way the Ruthenian in a Polish receiving home, feels himself alien and out of place. The common basis of a mutual Catholicity cannot altogether bridge the chasm, although it helps wonderfully. Therefore for those who take part in the first reception and care of the newly arrived immigrant, there should be a knowledge of the language, locality, history and customs of the immigrant. They should be able to sympathize with him from the standpoint of his home feeling, and to explain America to him from that viewpoint. Above all, they should understand his religious feelings, as developed by the local mannerisms and devotions of his native land. In this way the immigrant will feel that a real interest is being taken in him from the very start.

But it must not be forgotten that the primary purpose for which the immigrant comes is to obtain work. I maintain that it is here that the church organizations can do the utmost good in putting the immigrant in touch with the persons, localities and opportunities offering work. One Ruthenian

pastor in New York makes a specialty of obtaining work for his congregation, and boasts that a certain office building employs scrub-women, window cleaners, furnace men, all sent by him. In one street in New York I counted sixteen labor bureaus or labor agencies within two avenue blocks, mostly run by sharp-eyed, anæmic-looking Hebrews. Now, if as many as these can be conducted for profit by private persons, certainly some church charity could run it, too. It might even be made self-supporting. One of the principal things I saw offered in the signs was house-servants, and one knows the scarcity of them.

Another thing is to help the immigrant to get and keep the opportunity of earning a living. That is almost a correlative of the congestion in the large cities. A young woman who is very much interested in church and charity work writes me of the need of a day nursery in a crowded Italian quarter in New York. There is one nearby run by a talented woman who is unrelenting in her endeavors to wean the Italians from their Catholic faith. The Italian mothers frankly say to this young woman that they are obliged to place their young children in the non-Catholic institution by the day if they are to earn their livelihood. The children, and eventually the mother and family, grow to appreciate the ones who care for them. A similar Catholic institution would prevent all this. And this may be duplicated in any of our large cities. It could be avoided in large measure if willing Catholic hearts and hands would provide the like in quarters where they are needed. The loss to the faith through the lack of such opportunities is simply incalculable. When we add to this clubs or rooms where young women may meet and have innocent amusement, we see another means of invading the Catholic faith of the immigrant. They are taught moral lessons, inculcated from the non-Catholic point of view, invited to prayers, addressed and assisted in every way by those hostile —whether consciously or not—to the teachings of the Catholic faith. Something like this must be provided on our part for the children of the immigrant if the tide in that direction is to be stemmed. We must remember that Catholic missionary work can be done most effectually sometimes in an indirect manner and that the Church must supplement its direct worship and teachings by an appeal to the other qualities of men

and women. Above all, this indirect method greatly helps to guard the growing youth from running into evil ways and from abandoning or becoming indifferent to the ancient faith or of losing his heritage of Catholicity.

It behooves us to be on our guard against the traps which are deliberately laid to ensnare the immigrant and deceive him in regard to his faith and worship. The establishment of the charitable nurseries and settlement houses which are frankly non-Catholic may be ascribed to motives of mistaken charity and not to proselyting principles, but nothing of the kind can excuse the pseudo-Catholic missions and chapels which are now being established to attract the immigrant of Catholic faith, or of faiths allied to Catholicism. Only bad faith and a species of malice can explain such things.

In a large Protestant Episcopal chapel of Trinity Church on the East side in New York City there is a sign which reads in Italian: "Ogni Domenica LA MESSA alle 9 ore," that is, "Every Sunday MASS at nine o'clock." And in this chapel at nine o'clock on Sunday morning a Latin Mass is said in the usual Roman vestments. More than that, it is said by a former priest who has connected himself with this mission. Now this is a church which repudiated the Mass and the Latin language some three hundred years ago, although the extreme high churchmen are trying to revive it. But it was never thought that they would use it as a bait to attract raw Italian immigrants to the Protestant Episcopal Church. Lest this be regarded as an isolated individual case, attention is called to the fact that the late General Convention of the Protestant Episcopal Church in session at New York City "empowered the Missionary Board of that church to bring to this country Syrian, Greek and Russian priests to minister to congregations in need of them in American churches, and communicants of the Roman faith lacking a church are invited to take part in this hospitality, and in case a priest of the foreign church is not available, priests of the Protestant Episcopal Church are authorized to hold services as nearly as possible according to the foreign rites." It may be hospitality on the part of the Protestant Episcopal Church, but how about the deceived foreign immigrant?

Other churches, not given to liturgy and ritual like the Episcopal Church, have gone as far as it in their endeavor to

reach out for the immigrant. Two years ago, in "America," I described the singular performances of the Presbyterian Board of Home Missions which I discovered by chance. In Newark, New Jersey, and upon the East Side in New York City, it was engaged in running a complete imitation of a Catholic chapel of the Greek Rite. Probably they thought that, as the Mass-books and language were in the ancient Slavonic, they would not be easily detected. Catholics of the Roman Rite are not familiar with either the language or the ceremonies of Catholics of the Greek Rite. An examination of the Mass-books upon the altar showed that they were the official editions of the Diocese of Lemberg, while the altar itself could not be distinguished from any other Greek Catholic altar, since it had candles, crucifix and gospels as prescribed. The officiating celebrant had a set of gorgeous Greek vestments, bought as I afterwards ascertained from a Catholic importing house on Barclay Street, New York. He made the sign of the cross at the usual times in the pseudo-mass and gave the crucifix and the gospels to the people to kiss, as is usual in the Greek Rite. The prayers to the Blessed Virgin were intoned and recited in regular form and the choir sang the antiphon "Through the prayers of the Mother of God, O Saviour, save us!" At the consecration the people knelt in worship, making repeated signs of the cross in the Greek manner. No one except a liturgical expert, versed in the Greek Rite, could have told it from the Mass celebrated in the Greek Catholic Church. Yet not only did the Presbyterians support both of these missions—and I am told a third one in Pittsburg—but they actually advanced $20,000 to build a church for these Ruthenians in Newark, where these pseudo-rites might be celebrated. The celebrant at the New York chapel was a Ruthenian graduate of the Bloomfield Seminary who had received only Presbyterian ordination. Yet they were calmly telling the Ruthenian immigrant that the Latin Church was not providing his rite and they were supplying the defect, hoping to make him non-Catholic eventually, but indulging him in his religious peculiarities for a time at least. The matter was fully described in "America" at the time, and I am glad to say that several fair-minded Presbyterians took the matter up, and through their religious papers severely criticised the parties

concerned. They have now modified the form of worship to the extent that the celebrant wears a black Geneva gown instead of the elaborate Greek vestments.

The Baptist Church has also taken a hand in trying to capture the immigrant. On Washington Square, south, in New York City, they have near the Italian quarter a huge church—the Judson Memorial Church—with a blazing electric cross, and services inside modelled in some fashion after Catholic ones. In Tompkins Square, New York and in Pennsylvania and Canada they have the strange anomaly, the "Independent Greek Baptist Church" with a liturgy and services borrowed word for word from the Greek Catholic missal. The Archbishop of Lemberg visiting among the Ruthenians in Canada writes: "Among others, there is a Protestant catechism published in Ruthenian to ensnare people. For example, it admits the seven sacraments, the doctrine of the Holy Trinity, the name of the Catholic Church and masks the heresies under incomprehensible names. They have adopted the whole Ruthenian Rite, even with those forms most repugnant to Protestants, censers, holy water and the like." I have been unable to visit other large cities and find out just what chapels, services and the like are made to attract the immigrant under the guise of an imitation of Catholic services, but I am told that they occur in every locality.

Another somewhat subtler method of attracting the immigrant is practiced. The average immigrant from Eastern and Southern Europe is usually highly gifted in music. Consequently he loves his national song, his peculiar music, and everything musical, expressive of his nationality. In Poland they have a lay vespers in the Polish language, and I have often heard the Psalms chanted in the cathedral by an enthusiastic congregation. In the Greek Ruthenian Catholic churches, the congregation often sings the entire liturgical parts of the Mass through by heart, changing with necessary antiphons and *troparia* for the day. In the Italian Greek Catholic chapel in New York I have heard the choir of girls and young boys, whose native tongue is Italian and acquired tongue English, sing the entire antiphons, *troparia,* responses and liturgy of the Mass through in ancient Greek. None of our congregations ever use the Latin of the Roman Mass in such a facile manner. The immigrant, therefore, loves music, particularly the

music of his Church and his country. Lately the Young Men's Christian Association throughout the country has undertaken to develop this musical ability of the immigrant and has frequently held "concerts of all nations," and sought in every way to get the immigrant or his children actively interested in their association. Settlement houses have taken up the same idea and have sought out the musical talent of the immigrant. But I have yet to learn of the matter being taken up seriously in the Catholic missionary or charitable work. Here is a field which we may work with excellent results.

Where the immigrant from Eastern Europe is a Catholic of an Oriental Rite care shall be taken to approach him from that point of view. Although they are Catholics, they have a dread of being "latinized" or being made adherents of the Roman Rite. It amounts almost to an obsession, but racial warfare and history cannot be lightly expunged from their minds. Besides, the Holy See has sternly forbidden time and time again any meddling with the question of their rite. Nevertheless, our American Catholics do not always understand this, and treat the immigrant as though he were not a Catholic or at best only a pretended Catholic after all, simply because he does not understand or care for the Roman Rite, and cannot understand the Latin language. Consequently, misunderstandings are apt to occur, and harm is done. It would be well, now that this immigration has assumed such proportions, that seminary students in our various diocesan seminaries should be taught the elements, or at least the obvious points, of the Greek or other Oriental Rites, so that they might themselves comprehend and be able to explain to other American Catholics the peculiarities of those rites. Thereby the immigrant would have a less hostile feeling even where he is Catholic, and our countrymen be more effective in good towards the newcomer in this land.

The entire matter of the relation of the Church, Church authorities and workers towards the immigrant is one of vast proportions, and I have but briefly touched upon them. The Church can not only afford him the spiritual oversight and care which it is ever eager and willing to do, but can also afford in a great measure oversight of his immediate temporal and physical needs. If any serious effort is to be

made to better his situation and to prevent future losses and leakages to the Church, his welfare from every standpoint will have to be considered. We have done excellently in the past, but in the future we must surpass all that has hitherto been accomplished. Otherwise a succeeding generation may have just cause to complain of us.

THE POLES IN THE UNITED STATES

ATTENTION has been directed of late to the Poles, the predominating Slavic race in the United States, by the recent celebration of the memory of two Polish heroes of the American Revolution, Kosciusko and Pulaski, and by the latest commemoration of the battle of Grünwald, near Tannenberg, in East Prussia, which, five hundred years ago, shaped the destiny of the Polish people and made them a great nation. The first was a celebration of their union in heart and soul with America in the memories of our political birth and development at a time when the star of Poland was setting; the other a glorious retrospect of five centuries that meant the unity and development of their own people. The glory of their ancient land and people has been dimmed by conquest and the parcelling of their territory among alien rulers, but their life, language and faith have withstood the shock, and have made the Poles still a factor in the world's culture and civilization. Their later history may be called that of Slavic Ireland, while many of the dates and disasters of both are curiously coincident.

The Poles are mingled with our earliest history. How they came to the United States in those early days is a mystery. It is even said that a Pole discovered America before Columbus. John of Kolno (a town in Russian Poland) commanded a Danish vessel which is said to have reached the coast of Labrador in 1476. Albert Zoborowsky (Zabriskie) settled near Hackensack in New Jersey in 1662, and his name is found as interpreter on an Indian contract for the sale of land dated 1679. All the New Jersey and New York Zabriskies are said to be descended from his family. In 1659 the Dutch on Manhattan Island hired a Polish schoolmaster. In 1770 Jacob Sodowsky settled in New York and his sons were frontiersmen in the early settlement of Kentucky. One tradition says that the city of Sandusky was

named after them. Our Revolution brought from Poland Kosciusko, the hero of two lands; Pulaski, who died at Savannah, and Niemcewicz. the Polish biographer of Washington. After the partition of Poland, and in the early part of last century, occasional Polish emigrants arrived. The Polish insurrection of 1831 sent us a considerable and more abiding contingent, many of whom settled in Texas.

Their success may have induced others to come, for in 1855 a large body of them, headed by the Rev. Leopold Moczygemba, a Polish Franciscan, settled in Texas, where their first colony was named Panna Marya (Our Lady Mary) and where the first Polish church in America was built. The Panna Marya settlement was quickly followed by other Polish colonies in Texas, five of which founded churches the next year and eleven others in the course of the next two decades. The next settlement was at Parisville, Michigan, in 1857.

The Poles also settled early in Wisconsin. The earliest settlement was Polonia, in Portage County, in 1858, where they also established a church. The church (dedicated to the Sacred Heart) is there yet, now a structure towering over the country-side, built at a cost of $70,000. There is a magnificent school beside it, and the entire community, who are almost all Poles from Russia, is said to be prosperous. Other Polish colonies took root in Wisconsin, which now has over 250,000 Poles, foreign-born and native. In 1866 they settled in Missouri; in 1869 in Chicago, Illinois, and in 1870 in Pennsylvania. Indiana, Michigan, Ohio, New York, Minnesota, follow in order of Polish settlement. In the twenty-six years from 1855 to 1880, there were eighty-five Polish churches founded, for the Pole, like the Irishman, is usually a practical Catholic and insists on having his Church and Faith expressed visibly as soon as he can.

The great mass of Poles who came to this country after 1870 were the poorest of all our immigrants in the goods of this world. The great mass of them went to the coal and iron mines of Pennsylvania. Some one has said of their coming: "At one time they came in batches, shipped by the carload to the coal fields. When they arrived they seemed perfectly aimless. It was hard for them to make themselves understood, and sometimes they would go up into the brush

and undergrowth, and build a fire and sleep, or if it was too cold, just sit around there on the ground." But as they worked in Pennsylvania they saved their money, went into small businesses and became landed proprietors in a small way. But in the eastern States the Pole found a way to take up land and become independent in a much better way. He became a farm laborer from the start, saved his earnings, and when he had learned the American way of doing things bought the land from his employer. In this way hundreds of what used to be called "abandoned farms" in New England have passed into Polish hands. And they are making great inroads upon the eastern end of Long Island in the same way. One of the men concerned in settling the Poles upon New England farms says: "Agents at New York told the incoming immigrants stories to make the Pole see the Connecticut valley farms as the promised land. Being new and green to America the Pole at first paid the highest price and was given the small end of the bargain. But they succeeded. They make good citizens. Almost without exception they are Roman Catholics and are faithful to their obligations. They are willing to pay the price to succeed." Another witness, a New England college professor, says: "The Polish farmer uses as up-to-date implements as the American does. The crops of the Poles compare very favorably with those raised by Americans. In one particular (that of upland farming) the Pole has taught the Americans a lesson." The Connecticut valley and western Rhode Island bid fair to become New Poland in the course of time. Meanwhile in Pennsylvania, Illinois, New York, Wisconsin and Michigan the Poles prospered and increased in ever-mounting numbers.

The story of their struggles and successes is no mean one. Father Waclaw X. Kruszka, in his "Historya Polka w Ameryce, Poczatek, Wrost i Rozwoj Osad Polskich w Stanch Zjednoczonych" (Polish History in America; Origin, Growth and Distribution of Polish Settlements in the United States) —thirteen slender volumes—gives facts, statistics, anecdotes and historical gleanings of every kind in regard to his countrymen here, and makes a fascinating record of their work and triumph down to the present day. He estimated the total Polish immigration at about 2,000,000 and the total number of Poles in the United States in 1907 (including the Amer-

ican-born children) at over 3,000,000. The "Prasa Polska" (Polish Press) of Milwaukee, at the close of the year 1908, reckoned the Polish population of the United States, including foreign and American-born, at nearly 4,000,000, and investigation has seemed to justify these figures. The latest results show the wonderful growth and increase of the sturdy Polish race in this land of freedom.

Pennsylvania leads off as the greatest Polish State, having 525,000 Poles within her borders. New York State follows close with 502,000 of whom nearly 250,000 are to be found within the limits of Greater New York, and 80,000 in Buffalo. Illinois comes next with 450,000, and then Massachusetts with 305,000. Wisconsin and Michigan have each 250,000, while New Jersey has nearly 200,000. They are scattered throughout the length and breadth of the United States, no State being without them; even Alaska is said to have 150 of them. Nor have they forgotten to bring their national names along with them, as witness the various villages (some of them growing into towns) of Pulaski, Sobreski, Krakow, Gniezno, Radom, Opole, Wilna, Tarnow and Chojnice, here in the United States.

The Poles, like Irish, have been so situated historically that their political and religious antagonisms coincide, intensifying both. The schismatic Russian tyrant, the Protestant Swedish invader and the later Prussian oppressor have all tended to make devotion to Church and country one mingled and indistinguishable sentiment. They found the Catholic Church here also, but to them it was in charge of an alien race speaking an alien tongue. It therefore became their natural desire to have churches and priests of their own language and national and historic aspirations. Elsewhere the founding of the first churches has been mentioned. But they have kept the good work up even to the present day. Up to last year they had 517 churches and 546 Polish priests in the United States. And there is room for many more, for they have some 810 colonies or settlements scattered at various points throughout the United States. Their clergy have risen to many of the higher dignities in the Church and a Pole is now the Assistant Bishop of Chicago. There is no need to speak about the Polish parochial schools; they are attached as soon as possible to every Polish church, and the pages of

the "Catholic Directory" give them at length. Nor are they deficient in higher institutions of learning. I need only mention St. Stanislaus College in Chicago, the Seminary of Sts. Cyril and Methodius in Detroit, and the high schools of Milwaukee, Chicago and Shamokin. There are also advanced schools which will grow into greater institutions of learning as time goes on. All these educational institutions are bilingual and the students are taught to be Americans while not forgetting that they are of Polish blood and must know the language and history of the land of their ancestors.

OUR ITALIAN GREEK CATHOLICS

A Sketch of Their Rite in Italian America

A LARGE portion of Southern Italy was settled by the Greeks long before the Roman republic fell, and by the time the Empire was established under the Cæsars, that portion of Italy was known as "Magna Græcia"—greater Greece. At times in its history it rivalled the older lands of Attica and the Peloponnesus. From Naples southward the Greek tongue and Greek manners and customs prevailed, while in Sicily the country and cities were wholly Greek. It was in Southern Italy that the Romans had their first close contact with Greek learning and civilization. The provinces of Italy proper, where the Greeks were the chief inhabitants and the Greek language and culture prevailed, were Apulia, Basilicata and Calabria, and the greater portion of the present province of Naples.

The Romans in their conquest of the east and the west loomed great as a world power, but their might and energy had nowhere to be exerted more strongly in the Latinization of neighboring peoples than in the southern confines of Italy itself. The Empire, as vast and as strong as it was, never succeeded fully. The Greek population of Italy lived side by side with their Latin neighbors, yet never became thoroughly Latin. The Christian church did what the pagan world could not do, and made these people one in religious thought, but even that did not fully extinguish the Greek upon Italian soil. Even to-day in Southern Italy the Greek still lingers as a spoken language in some seaport towns and country places, and the inhabitants have long been bi-lingual, keeping their ancient tongue whilst acquiring a new one.

The Italian Greeks followed the fortunes of both old and new Rome. When Christianity came on the scene of the world's history, the Greek portion of Italy and Sicily re-

sponded eagerly to the call of the Master and became Christian. It was even easier than in Latin Italy because they spoke the language of the New Testament and of the earliest disciples, and could be reached by any appeal to Greek thought and Greek ideas. St. Paul himself on his vogage to Rome was at Syracuse in Sicily, at Reggio in Calabria, and at Puzzoli near Naples.[1]

Being Greek in language and in blood, it was but natural that the Greeks of Southern Italy should take their rites and ceremonies from the Eastern Church in the language of the New Testament and the earliest Fathers and Councils. When Constantinople became the seat of government of the Roman Empire after the recognition of Christianity under Constantine, the Greek Rites of Southern Italy naturally aligned themselves according to the rites of the Greek Church (St. Sophia) of Constantinople. That noble rite was the final embodiment and ultimate form of the rites of the Oriental Church using the Greek language, as modelled by Saints Chrysostom, Basil and Gregory, and its use was made well-nigh universal in the whole Greek-speaking world, by the pre-eminence of Constantinople, the New Rome, the capital city first of the whole Roman Empire after Constantine, and then of the Eastern Roman Empire. The Greek Rite in the East became like the Roman Rite in the West; it dominated and overcame the variant rites around it. Thus, from the early ages of Christianity down to the time of the schism of the East and the West, the Italian-Greeks of the south of Italy looked towards Constantinople and its Oriental Rite.

Greek was their language and their form of Christian worship, while the Latin Rites and the Latin language were in a measure strange to them. Nothing concerning the faith was involved in this—they were Catholics and continued in the unity of the faith with the Roman Church—but it involved the external manifestation of that faith. They were, as I have said, and I use the expression advisedly to-day, all Catholics; for that word connotes at once universality and unity, and one cannot conceive logically of a Catholic separated from the centre of unity. At the same time, however, they were Greek Catholics and not Roman Catholics, inasmuch as they used the Greek and not the Roman liturgy and worship. So

[1] Acts, xxviii, 12, 13.

did eighteen of the Popes who sat in the chair of Peter at Rome, one of whom wrote or compiled the Mass of the Presanctified as it is used in the Greek Church today, whether Catholic or schismatic. Therefore, in all my statements I use the word Catholic as indicating the faith, and Greek or Roman as indicating the rite.

When the division of the Roman Empire into the East and the West under Valentine and Valens came, Southern Italy was regarded as forming a part of the Eastern Empire. During the Frankish wars and the invasion of the Goths, Southern Italy remained Greek. Nay, more; during Justinian's reign and long after, the Greek Eastern part of the Empire made inroads upon Latin Italy. Witness the Exarchate of Ravenna and the holding of the Eastern coast of Italy. It was not until Leo the Isaurian, Emperor of Constantinople and the Eastern Empire, openly espoused the cause of the Iconoclasts and forbade the use of images or pictures in the churches in 726, that the northern and central Italians rallied against the Greeks upon Catholic lines. The Southern part, however, remained Greek and semi-independent.

When the break between Rome and Constantinople came in the Great Schism between the Eastern and Western Churches, the Greeks of Italy held firm to the faith professed by the Roman See. Sicily at times was wavering, for some of its bishops were Photians and some—perhaps the majority—were Catholic. Indeed, the schism was in its beginning mainly political, arising out of the fierce party strife around the Imperial throne at Constantinople, but a theological basis and a complete difference of rite embodied it forever in the minds of the people. In Italy, however, these bitternesses were lacking. Italy indeed had passed through the devastating campaigns of the Goth and the Vandal, the Lombard and the Greek, and all the changes of the monarchies of the North, but at its southern end the Greeks lived mainly in harmony with their Latin neighbors, and so one chief incentive to schism was lacking. Even in Sicily the schism rapidly died out and at no time was it violently opposed to the Roman Rite with which it had so long lived in unity and harmony.

During the early period of the schism of Constantinople, when the break was at its bitterest, we can cite no better example than St. Nilus and St. Bartholomew of Calabria, of

whom we shall speak later more at length. Both were Greek Italian saints, and earnest lovers of the Greek Rite. The first founded in 1002 that noble Greek monastery, just outside of Rome on the Alban hills, which now for nearly a thousand years has kept up the praises of God in the Hellenic tongue and Eastern Rite, and which Pope after Pope has praised and bidden go its way, unchanging, as a witness of the union of the East and the West. And St. Bartholomew, the pupil of St. Nilus, labored equally hard to make that monastery the exponent of Greek monastic thought and art, which at last it became. Yet in the days of St. Nilus, a Calabrian Greek bishop, by the name of Philagathus, had managed to secure some votes as Pope, declared himself elected and assumed the name of John XVI, Pope of Rome. One would have supposed that with the Photian controversy not yet died away, that he would have supported the Greek prelate in his assumption of the Pontifical Throne, but instead of that he espoused the cause of the Latin Gregory V, the Pope legitimately elected, though perhaps by an exceedingly slender majority. It was the espousal of Gregory's cause and the honor paid the Roman See which afterwards led to St. Nilus going to Rome and there founding the celebrated monastery, as related in his life by Saint Bartholomew.

Although the Italian Greeks held both to their faith and their rite, as it was before the schism of 860, being Greeks continuously and uninterruptedly in communion with Rome, nevertheless, the mere fact that they ceased to be in harmony with their Eastern brethren caused them to dwindle. And, after the schism, there grew up among the Italians of the Roman Rite the idea that the Greek language and the Greek ritual was in some way identified with and indicative of schism. It took two or three hundred years or more for this idea to take firm hold, but, after the various attempts at reunion, and finally after the Council of Florence, the failure of the Greeks to adhere to the Union there proclaimed made the Greek Rite and the schism almost identical in the uneducated mind. These causes operated strongly to diminish the use of the Greek Rite in Italy, and gradually the Italian Greeks, as they lost their Greek mother-tongue, ceased to practise their Greek ritual and assumed the Roman Rite instead. In this manner they ceased to be Greeks and became Italians, so that

the Roman Rite took a larger hold on them as they became Latinized in tongue. Lack of close ties with Constantinople, and the practical cessation of intercourse with it and the East after the domination of the Turk was also gradually turning them into Roman Catholics. The Greek Rite became more and more confined to monasteries, religious houses and country towns. Whilst the Greek Rite, descended from people of the original Greek stock of Italy and Sicily, yet it was destined to be reinforced in a singular way by the churches of Greece and Constantinople, through a people who claim to be older than the days of Homer and the twilight of the Greek gods.

In Albania, the ancient Epirus of the Greeks, there lived a race of mountaineers, some of whose descendants still dwell in the land of their fathers. They spoke a language which is said by philologists to be older than the Greek—in fact, the ancient Epirate tongue—and they claimed to be the original inhabitants of the Greek peninsula, driven gradually inland by the colonizing force of Greek civilization. Certain it is they were in the mountains of Albania, had their own language[1] and customs long before the Greek came there. Early in the days of Christianity these hardy mountain folk were converted to Christianity and followed the Oriental rite. But they did not use the Greek language, as the Greeks in Italy did, as their vernacular. The liturgy was never translated into their tongue, as it was for the Slavic races by Sts. Cyril and Methodius. They always used the Greek language in the Mass and church rites, in the same manner as the Germanic peoples received the Latin, and as the Latin is used among the English-speaking people to-day in the church—i. e., as a dead language. It was during the early days of the Greek or Eastern Empire of Constantinople that the name of Epirus was dropped and the name Albania used. Although Greek in rite, the Albanians were only nominally Greek in subjection to the Empire. During the decline of the Empire, they rose to distinction and at

[1] The language itself is very strange. *Skyiperia* is the Albanian name for Albania; the Albanian language is *Skyiptar*. It does not seem to resemble any other European language. "Po Skyiptari tak i hoi, isht si szogka jasht folees." But Albanians in a strange land are like birds out of their nest. "Questa lingua albanese, che deve essere una della più antiche d'Europa, fórse ánche della più antiche del mondo. Questa sembra essere l'antica lingua *pelasga*, da cui hanno preso tanto i greci che i latini." Vannutelli, *Le Colonie Italo-Greche*, p. 58

last to independence. They maintained their independence against the Bulgarian Slavs, against the Greek Empire of Eastern Rome, and for a long time against the Turk. As they had gained their independence against Constantinople before the schism, or before it had made any progress among them, they, while Greek in rite, remained steadfast to the unity of the Church. Their independence of Constantinople accentuated their steadfastness to the Holy See.[1]

The Turks and Saracens had threatened all Europe during the Middle Ages. By 1400 they had occupied all the richest and most flourishing provinces of the Eastern Roman Empire, and were threatening Constantinople itself. They invaded Albania and subjected it to their rule. They took away the son of the hereditary prince, the little George Castriot, as a hostage and kept him at the Ottoman Court, where he was brought up under Mussulman surveillance as an officer in the Turkish military service. There he received the name of Alexander Bey (called by the Albanians *Skanderbeg*) and distinguished himself under the Sultan Amurath II. In 1443, while on an expedition against the Huns, he heard that his father had died and that he was prince of Albania. About the same time John Hunyadi defeated the Turkish army which Scanderbeg had left. Scanderbeg then boldly proclaimed himself a Christian prince and fought for the liberty of Albania. His countrymen rallied around him and for twenty years a fierce but unsuccessful war was waged for liberty and faith.

After the battle of Croia, in 1443, he sent to Pope Eugene IV for a refuge in Christian lands, where his people might rest secure from Turkish power, and the first emigration of the Albanians began. Gradually the Turkish forces captured the cities of Albania, utterly destroying them, and in 1448 a new emigration of the Albanians under Demetrio Reres and his two sons, George and Basil, took place. They and several thousand of their countrymen helped the King of Naples to put down a rebellion in his kingdom. For this King Alfonso of Naples granted them lands in Calabria, where they settled in the vicinity of the Greek religious houses and monasteries. As Scanderbeg was again and again defeated, larger emigrations of the

[1] "Gli Albanesi venuti in Sicilia non aderivanno allo scisma, ma professavanno invece il rito grecco unito, come affermano Giovanni di Giovanni, *De Divinis Siculorum Officiis*, Panormi, 1736, p. 71. Amico, *Lexicon Typographicum*, vol. II, p. 86, Rodotà *Storia del Rito Greco*, vol. III, p. 128. Schirò, *Gli Albanesi a Leone XIII*, p. 9."

Albanians took place, going into and settling in Sicily. By the help of the Sicilians, the tide again turned in favor of Scanderbeg, and in 1450 Amurath II undertook to make peace with him. At this time the third and greatest emigration of the Albanians took place, and they settled chiefly at Palazzo Adriano, Mezzojuso, Contessa, Piana dei Greci and Palermo in Sicily. After the death of Scanderbeg, in 1467, and the taking of Croia by the Turks, larger migrations of the Albanians followed. These settled in Basilicata, Calabria, Sicily, and even the Abruzzi. From 1460 to 1506 the Kings of Naples were continually making land grants to the Albanians all over their territories.[1]

Bringing the Greek rite and Greek language (as a learned and ecclesiastical tongue) with them, they naturally accommodated themselves to the Greek population they found around them, and followed on Italian soil the beloved rite and faith which they had so valorously defended against the Turks. And they in Southern Italy and Sicily had good reason to make common cause with them, for the yoke of the Saracen had been lately removed from them. Pope after Pope confirmed their rights to their Greek forms and strange tongue, and the civil powers enforced them. Leo X and Paul III particularly defended these strangers of the Greek rite.

Gradually, however, they became Italianized, and in the course of three centuries bi-lingual. Even now the Albanian language remains among them in remote country districts like the Irish used to be in Ireland. I have had pointed out to me in New York an old Italo-Albanese woman, of whom it was said she spoke only Albanian and no Italian. But that is rare, and the average Italo-Albanese or Italo-Greek is hard to distinguish except by his devotion to the Greek Catholic rite.

All these people in Southern Italy and Sicily are miserably poor. In Calabria and Basilicata they have little or nothing to live on. Their very poverty has contributed to the decline of their Greek rite. They could not keep up their churches beautifully, decently and in good order, nor could they spare their sons for the priesthood. Every effort had to be made to struggle for a bare livelihood, and the luxury of sending a sturdy,

[1] Giuseppe La Mantia, *I Capitoli delle Colonie Greco-Albanesi*, Palermo, 1904. Francesco Tajani, *L' Istoria Albanesi*, Salerno, 1886. Pietro Pompilio Rodotà, *II Rito Greco in Italia*, Rome, 1758, 3 vols. Vincenzo Vannutelli, *Sguardi all' Oriente*, XVI, Rome, 1890.

healthy boy to school and college, whence he might or might not emerge a suitable candidate for the seminary, was put aside in favor of the active duties of peasant life. It was the struggling priest, and often the priest's own family, which retained the Greek rite and furnished its candidates for the priesthood amid such poverty. Thus it became easier and more direct for the Greek peasant to turn to the Latin churches around him for the Sacraments and worship, because of the lack of his own.

The Italian Greek Catholics of to-day are therefore composed of the descendants of the Greek inhabitants of Southern Italy and the descendants of the Albanians who came to Italy in 1443-1490. Many of their villages have changed to the Roman rite, partly because of the influence of their Latin neighbors around them, and, within the past thirty years, because of the abolition of the monasteries by the Italian government since 1870. Of the eight Greek Catholic monasteries, which were in Sicily and Southern Italy prior to 1870, not two remain. They were the central points for keeping alive the Greek rite, a task which the parish priest with the multitude of his labors cannot so well do. The only Greek monastery now left is that of Grotta Ferrata of the monks of Saint Basil founded in 1002 by Saint Nilus. It has been declared a "National Monument" by the Italian Government, and hence remains undisturbed. There is an Oratorian monastery at Piana dei Greci, in Sicily, which is a curious example of a Latin order taken up by Greek priests in 1730, but only two priests of the order are left. There are also the Greek College at Rome, the College of San Adriano in Calabria and the Seminario Greco of Palermo, for the education chiefly of candidates for the priesthood according to the Greek rite. There is a Greek convent for women, Santa Macrina, at Piana dei Greci.

The number of Greek Catholics in Italy is hard to ascertain exactly. I have inquired of the Italian governmental authorities in vain; and I cannot say that the church authorities of either the Roman or the Greek Rite have returned much more satisfactory answers to the questions addressed to them. But from all my inquiries and a study of the latest Italian census tables (the census of 1901) it seems that the Greek Catholics in Italy (according to origin or descent) are about as follows; Albanesi, 93,000; Greek descent, 31,000; Slavic descent, 30,-

000; making a total of 154,200.[1] On the other hand, the Greek Orthodox in Italy are given as amounting to 3,472. All of these make but a small number in a total population of thirty-three million.

Cardinal Vincenzo Vannutelli, in his "Colonie Italo-Greche," says large numbers of the Greek Catholics have emigrated from Calabria and Sicily to America, and tells of having found whole Calabrian villages nearly deserted, save for a few old people, the younger generation having all emigrated to America. The Italian figures of emigration seem to show the same thing. For example, in 1903, there were 230,622 emigrants from Italy to the United States. Of these the chief provincial figures were as follows: Sicily, 58,820; Calabria, 33,999; Abruzzi, 46,349; Apulia, 21,210; making a total of over two-thirds of the whole emigration that year from Southern Italy. The figures of Calabria are peculiarly suggestive. These emigrants went away forever, since only 878 are marked down as intending to return.

In and around Rome there are three Greek Catholic churches, of which the fine Church of San Atanasio dei Greci, at the corner of Via del Babuino and Via dei Greci, is the largest and finest. It stands next to the famous Greek College, where students whether Pure Greek, Ruthenian Greek, Rumanian Greek, or Melchite Greek, are educated according to their rite. This church has its greatest festival in the Solemn High Mass according to the Greek Rite celebrated on Epiphany when the Greek ritual is seen at its best. In the College of the Propaganda Fide, in the Piazzi di Spagna, Greek students are also educated and have their own chapel.

The most magnificent church near Rome is that of the Basilian Monastery, at Grotta Ferrata, twelve miles from the city.

In Calabria, Basilicata and Apulia, in Southern Italy, there are some 34 churches, Greek-Catholic, and in several other villages both the Latins and Greeks worship in the same Roman church.[2]

[1] The Albanesi are given as distributed through Foggia, Avedino, Potenza, Teramo, Campobasso, Lecce, Palermo, Messina, Girgenti, and the Calabrian mountains. The Greeks are in Calabria, Basilicata, Consenza and Puglie. The Slavic races (originally from Dalmatia, Montenegro and other trans-Adriatic sources) are in Larino, Campobasso, Chieti, Abruzzi, Lanciano and Udine.

[2] The Greek churches are in the following localities: in Calabria, Vaccarizzo, San Giorgio Albanese, San Demetrio, San Cosmo, Macchia, San Adriano, Santa Sophia d'Epiro, Spezzano, Lungro, San Benedetto Ullano, Castroreggio, Acquaformosa, Farneta, Rossano, Cività Firmo, Frassineto, Marri, Percile, and San Basilio; in Basilicata, San Paolo, San Constantino,

At Bari, in Apulia, there is the Greek Catholic Church of San Nicolo di Mira, where the body of St. Nicholas of Myra—the great saint of the Greek Church—is entombed. It was brought from Lycia by the Crusaders; and Greeks from Italy, Greece, Russia, Austria, Rumania, Turkey and Asia Minor come here every year to venerate his shrine.

In Sicily there are 20 Greek-Catholic churches, chiefly in the Dioceses of Monreale and Palermo.[1] The Church of San Nicolo dei Greci, has been declared a "National Monument." There are also Italian Greek Catholic churches in Naples, Valetta in Malta, Chieti and Villa Badessa in the Abruzzi, Leghorn, and in Cargese in Corsica. There are also Greek Catholics in Venice, Ancona, Florence and Ravenna. In Venice and Ancona, the Greek churches, which were formerly Greek Catholic, are now Greek Orthodox, having turned schismatic. The Greek Church of San Giorgio, in Venice, is a very handsome edifice. In Naples, the Greek Orthodox have, after a long litigation, commencing in 1871, also won the finest and largest Greek church, leaving the smaller one to the Greek Catholics.

The Greek Catholic clergy in Italy are under three bishops, none of whom has diocesan jurisdiction, being only titular bishops of Oriental dioceses, but who have jurisdiction in matters pertaining to the Greek rite, and who ordain all the Greek clergy, and in most cases give the sacrament of confirmation. In Italy, the Greek Catholic priests do not confer the sacrament of confirmation, as is usual elsewhere in the Greek rite.[2]

I have not been able to ascertain the number of monks at the Basilian monastery of Grotta Ferrata. The number of Greek Catholic priests in Sicily is 50, and in Calabria and Southern Italy about 60; while the number of Greek clergy at Rome (including intended missionaries and monks of Basil) is probably about 50. Besides these, there are from one to two Greek priests at each of the churches in the other parts of Italy and the islands of Malta and Corsica.

The priests are either an *Arciprete*, that is a rector of the

Montalbano, Casalnuovo; in Apulia, Lecce, Taranto, Otranto, Bari, Nardo, Bau, Galatino, Barletta and in many of the surrounding villages.

[1] The Greek vhurches in Sicily are at Palermo, Mezzojuso, Palazzo Adriano, Contessa, Entellina, Piano dei Greci, and Messina, Girgenti, besides some country districts and small places.

[2] Constitutio Benedicti XIV, "Etsi pastoralis," June 1, 1742, III, 4.

principal church (*chiesa madrice*), or an *efimerios,* or ordinary parish priest, or assistant clergyman. All priests are called *Papas,* answering to our "Reverend" or "Father." The Greek priests of Italy are required to keep more closely to the forms and usages of the Greek rite than the Greek Catholic priests of Galicia and Hungary who use the Slavonic liturgy. The Italian Greek priests are not allowed to be shaven, but are required to wear beards, like their brethren of the Orthodox church, to distinguish them from the Roman clergy, and they all use the distinctive dress of the Greek church. They all wear the *camilafio,* or Greek biretta, and the flowing Greek cassock, while the Ruthenian Greek Catholic priests are in most cases shaven and wear the Roman cassock and a curious biretta, resembling a Greek bishop's mitre, but which is neither Greek nor Roman in form.

The language of the liturgy is the ancient Greek, as used in Constantinople, Athens and the East. The pronunciation of this Greek is not what we have been taught in the schools and colleges of America. It is neither "continental" nor "Erasmian." The Greek of the Mass and religious rite is pronounced exactly as the modern Greek of Athens is. A Greek priest in Rome or Sicily will utter the words of the Holy Liturgy with the same pronunciation as a Greek priest in Athens, Constantinople or Jerusalem. The only differences in the words of the Mass are that at the Great Synapte the Greek Catholics pray "for our Supreme Pontiff, the Pope of Rome," while those of Athens pray for the Synod and its bishops, and at Constantinople for the Patriarch and his bishops.

In the article on the Greek Ruthenian Church, I have described the rites of the Greek Church, and they are substantially the same in Italy and Sicily. I was struck by the fact that the Italian singing of the Greek of the Mass seemed to me to be finer and fuller than that of the Greeks of Greece and Constantinople in their services. I was told that the Greeks of the East have never sung well like the Russian and Italians, because they were so long under Turkish rule and feared to let their voices out harmoniously in Christian worship, and this continuing for centuries had produced the muffled nasal form of singing so often heard in the Greek churches of Greece and Turkey. One can easily hear it in the Greek Orthodox Church of the Holy Trinity in East 72nd Street, in New York City,

where the Greeks maintain a beautiful church, with a priest from Athens.

The Greek Catholics of Italy and Sicily differ from the Greek Catholics and Greek Orthodox of the rest of the world in one particular: they observe the Gregorian calendar and not the Julian calendar,[1] so that their immovable and Easter festivals, which coincide with the Latin ones, fall upon the same days as the ones in the Roman calendar, instead of being thirteen days, or sometimes more, behind, as in Austria, Russia, Greece and Turkey. Of course, the purely Greek feasts and fasts fall as provided in the Greek calendar, but as adjusted to the Gregorian or New Style.

The Greek Catholics of Italy in some respects are more tenacious of purely Greek rites than those of Austria. They say that it is their national rite from the very beginning, and that the rite must be altogether Greek or altogether Latin, and that there should be no mixing of the two rites. Of course, this cannot always be avoided. Yet Cardinal Vannutelli relates that when he was at Cargese, Corsica, a celebrated mission preacher came to hold a mission there, which lasted a week at the Greek church and a week at the Roman church. All the inhabitants who could come attended both churches. In the Greek church all the hymns were sung in Italian, because the Roman Catholics knew no Greek, and the next week the compliment was returned in the Latin church, because the Greeks could not sing Latin hymns, and so they were again all sung in Italian.

One thing the Greeks of Southern Italy have retained from the ancient Church, which has changed everywhere else, and that is the form of chief vestment of the Mass. The Greek vestments used in Italy and Sicily correspond to those used in the Greek Orthodox Church, and consist of the *stichario* or alb; the *epitrachilio* or stole, which joins in one piece; the *zona* or girdle; the *epimanica* or cuffs, corresponding to the *maniple* of the Roman rite; the *felonio* or chasuble. Originally the vestments of the Church, both Roman and Greek, particularly the chasuble, were the same. It consisted originally of the magnificent senatorial mantle or *planeta,* the finest official dress of the Romans. Since the time of the schism of the East and the West, both the Greek and Roman churches have been al-

[1]Constitutio Benedicti XIV, "Etsi pastoralis," June 1, 1742, IX, 2-6.

tering and cutting away this vestment until it has lost its original form, and each has cut it in a different way. Undoubtedly it hampered the arms; so the Roman church authorities cut it away at the sides, until all of it covering the arms was gone, and so produced their modern chasuble, while the Greeks of the East and Russia cut it away in front, until only a small portion was left, thus making the Russo-Greek chasuble of to-day totally different from the Roman one. But in Italy and Sicily the ancient form has been preserved, and a Greek Italian priest, when vested, has a flowing chasuble, or *felonio,* which comes down equally on all sides, just as it did in the beginning.

The Greek bishops, however, wear other and different Mass vestments from the priests. Instead of the *felonio,* they wear the *sæco,* a sort of chasuble with sleeves, which was originally a court dress, conferred on bishops in the Emperor Constantine's time, but which has become the chief episcopal vestment. Over this is the *omoforio,* or *pallium,* which is a broad band, knotted in front with one end thrown over the shoulder. It was originally a scarf of wool. On the right side is the *epigonazio,* or thigh shield. This is a curious vestment worn by bishops and high prelates. It dates from early times when the bishops of the Eastern Church were placed on a rank with princes and generals, who always were required to appear in public wearing their swords, and who wore a piece of cloth to prevent their swords from rubbing their vestments. Being men of peace, the churchmen contented themselves with wearing only the piece of cloth, usually with a sword embroidered on it, and to indicate their peaceful mission also wore it on the right side. It was a symbol that they must guard their flock from evil. The Greek mitre is a round head-dress, containing a picture or embroidery of the four evangelists, and usually surmounted by a cross. The present Roman mitre was derived from the habit of folding this head-dress, or cap—a thing which the Greeks did not do. The crozier is a staff with two curving serpents' heads, in allusion to our Saviour's command, "Be ye wise as serpents."[1]

Their sacred vessels consist of the chalice, the *patena,* the lance, the star, and the spoon, besides certain veils and corporals not used in the Roman rite.

[1] Matthew, X, 16.

I have elsewhere described the rites of the Greek Church, as regards the Mass and the sacraments. The Greeks of Italy, however, follow more closely the ancient liturgical forms than do the United Greek Ruthenians or Rumanians. They even are allowed to say the creed without the addition of "and from the Son," on account of the ancient usage, which they have never altered, and because they have never differed from the Roman pontiff.

As I have said, the people of Southern Italy have immigrated in large numbers to the United States. The census returns for Italy in 1901 say that there are over three million Italians outside of Italy, who have left their homes either permanently or temporarily. In New York City alone there are said to be 450,000 Italians. The Greek Catholic population of Southern Italy has sent between a quarter and half of its number to the United States. There are in the United States perhaps as many Italian Greek Catholics as there are now remaining in Italy.

During the year 1904, an energetic young Italian Greek Catholic priest, the *Papas* (Rev.) Ciro Pinnola, of Mezzojuso, came to the United States to gather up the scattered flock of Greek Catholics. He is now a priest of the New York diocese. He says that, being used to the language and rites of the Greek Church, these Italians have not adopted the habit of attending Roman Catholic churches, which in a measure do not appeal to them, because of their unfamiliarity with the rites, and they have become the prey of all sorts of missionary experiments to undermine their allegiance to the Church. Father Pinnola has found many who, because they were not of the Roman rite, attended other churches and missionary chapels. They were easier to pervert than the ordinary Italian of the Roman rite.

He estimates that there are about 25,000 Italians (Albanesi) of the Greek Rite, or possibly more, within the Greater City of New York. There are, besides, a large number in Newark, Elizabeth and Jersey City. There is even quite a colony out on Long Island. Father Pinnola has, as yet, not travelled far afield, but has confined his labors to New York and vicinity. All these people are very poor, with an exception here and there, and have been as yet unable to build or equip a church. They are, however, contributing their dimes and quarters to that end.

Nevertheless, they have found means to print and publish in New York a tiny, four-page paper, "L'Operaio," which is devoted to their interests and their Greek Rite. They have several Albanese Greek Catholic societies, each of which is said to have a good membership.[1]

The Italian Greeks frequently attend one of the Italian churches of the Roman Rite, to celebrate many of their Greek festivals, but they ardently desire to have a church of their own. They also attend the Ruthenian Greek Catholic churches, but here their unfamiliarity with the Slavonic tongue is a bar. Some of them even have had their baptisms and weddings celebrated in the Greek (Hellenic) Church of the Holy Trinity, or in the Russian Cathedral of St. Nicholas, New York City. But they need to be gathered up into one compact body, where they may practice their ancient rites and where their children may be taught the faith as well as the devotions of their ancestors.

It is said that the Italian is becoming well-to-do here in America, and that in a few years he will also be a political force to be reckoned with. To be a good citizen, he must also be a good man, true to his faith and his country. There is no better method of bringing these wandering sheep of our great Catholic fold back to the active practice of their faith than by placing before them the opportunity to enjoy the rites and worship of that glorious faith according to the Eastern form, which they and their fathers have used ever since the days of the Apostles.

[1] The chief of these are: Società San Giorgio, Società Italo-Albanese, Società Uguaglianza, Società San Giuseppe, Società Gabriella Buccola, Società Cuore di Gesù, Società Civitese, Società Sicula Albanese, Società San Bartolomeo Albanese, Società San Paolo, and Società Stella Albanese, all of Manhattan, New York.

CATHOLICS OF THE EASTERN RITES IN THE UNITED STATES

THE Catholic Church, with its expansion in every land throughout the world and its existence since the days of the Apostles, has always kept the faith intact. But in doing so it has not at all times and in all places imposed the same form of worship in every detail upon the faithful, nor insisted upon the same language being used. This variation in form and language constitutes the diversity of rite.

In the beginning this could hardly have been otherwise. The Apostles and their disciples scattered to various lands, with various races and languages. In each locality the Church grew up separately, save for the bond of union—the sameness and identity of the faith. Difference in manner of worship might be permitted, but no divergence in matters of faith was allowed.

The powerful, the civilized and cultivated East, with its peculiar variations and attempts to break away from the faith, elaborated one form of worship, whilst the West, uncivilized except as to the Italian peninsula and Spain, elaborated another form of worship, while both retained the same faith.

The Eastern and Western Church

The Catholic Church has existed in many lands and its worship has found many forms of expression throughout the ages since the times of the Apostles. The two principal forms of its worship, and particularly that of the Mass (or the Holy Liturgy, as it is called in the Greek Church), have been the one followed in the Eastern or Greek Church and the one in the Western or Roman Church. The former was celebrated in the Greek language, and the latter has always been celebrated in the Latin tongue. The various rites and ceremonies of the Mass, the usages and vestments of the priests, and the form of the altar and sanctuary gradually grew to be quite different in

each part of the Church, although they had a common origin. Finally in the year 1054 came the separation of the two churches, the greater part of the Greek Church lapsing into schism or opposition to the unity of the Catholic Church. With that schism came also some later differences of doctrine. Still all the Greek part of the Church did not leave Catholic unity; and later on during the subsequent centuries and particularly in 1695-1706, millions of separated Greeks returned to the unity of the Church. Thus these Greeks who never separated from unity and those who returned to it represent to-day the Catholic Church of the East, united with the West, as it stood before the great schism. To express this idea more clearly, they are sometimes called Uniats, for while *Greek* indicates their rite, *Catholic* expresses their faith. They are Catholics in faith and unity with their brethren throughout the world, and are subject to the Vicar of Christ as the Head of the Church upon earth, but they still follow their own peculiar forms of worship, rites and ceremonies, just as they used to do before there was ever any thought of disruption or separation of churches.

Prior to the year 1054 the Catholic Church was undivided throughout the Eastern and the Western Roman Empires. In the East the people generally followed the Greek or Constantinople form of saying Mass and administering all the sacraments, and used the Greek language chiefly in the Church services. In the Western part of Europe they followed the Roman form and used the Latin language. Political and theological dissensions ensued, based principally upon misunderstandings, and in 1054 the Church of Constantinople was excommunicated for disobedience or schism. That made a break between the Eastern and Western parts of the Church, although the Eastern separated Church still retained all the essentials of Christian doctrine and belief defined up to that date. Matters only grew worse with the lapse of time, although reunion took place twice for a short period in the General Councils of Lyons (1275) and Florence (1438). The Greek Church, with the exception of a few in Italy, remained in schism; the differences between the two Churches being only on two or three points.

The principal peoples who are Catholics using the Greek Rite, are:

1. Ruthenians, who use the Greek Rite in the ancient Slavonic language.
2. Melchites, who are Syrians, who use the same rite in the Arabic language, or who use Arabic or Greek interchangeably.
3. Rumanians, who use the Greek Rite in the Rumanian language.
4. Greeks of Constantinople, Syria, Greece and lower Italy and Sicily, who use the Greek Rite in the original Greek language.

The Slavonic Liturgy

The Mass, according to the Greek Rite, was originally celebrated in the ancient Greek language, but in the year 868 it was translated into Slavonic by Sts. Cyril and Methodius for the conversion of the Bulgarians, Ruthenians, Moravians and other pagan Slavic tribes, and this translation was approved by Pope John VIII at Rome in 879. Afterwards it was also translated into Arabic and into Rumanian, so that nowadays Greek Catholics celebrate Mass in one of these four languages, in the various countries where those languages represent the ancient tongue of the people. The use of one single language, like the Latin in the Roman Rite, has never been the practice among the Greek Catholics in celebrating Mass. None of these things have been interfered with by the Holy See, which has always permitted ancient rites and privileges which date back to the time when the Church was not disturbed by schism or separation.

The language used in the celebration of the Mass by the Ruthenian clergy is the Ancient Slavonic (Church Slavonic) of St. Cyril. This language bears about the same relation to the ordinary vernacular of the people that the language of Chaucer does to current English. The people can understand it with some difficulty and readily sing the church responses, but it is very quaint and archaic to them and numerous words have to be translated. In addition to this, it is written or printed in a peculiar church alphabet or type called the Cyrillic.

Sts. Cyril and Methodius translated all the Greek service books into Slavonic and said Mass in that language. This gave offense to some German missionaries of the Roman rite, who maintained that the Mass and the sacraments should be in either Latin or Greek, or in the Hebrew of the Old Testa-

ment, and not in the uncouth, barbaric language of a pagan tribe.

In the year 867 Sts. Cyril and Methodius were summoned to Rome by Pope Nicholas I in this matter, and, arriving there after his death, were warmly received by his successor, Pope Adrian II, to whom they gave a full account of their missionary work. In 869 St. Cyril died in Rome, and was buried in the Church of St. Clement, where there is now a splendid chapel to his memory. St. Methodius was sent back to the Slavonic tribes, and the Pope made him Archbishop of Pannonia, or Eastern Austria.

Again in 879 complaints were made against St. Methodius on account of the use of the Slavonic language in the Mass, and he was again summoned to Rome by Pope John VIII, but he gave so good an account of his missionary efforts and his success in converting the people through the services in the Slavonic language, that the Pope said: "We rightly extol the Slavonic letters invented by Cyril, in which praises to God are set forth, and we order that the glories and deeds of Christ our Lord be told in that same language. Nor is it in anywise opposed to wholesome doctrine and faith to say Mass in that same Slavonic language, or to chant the holy gospels or divine lessons from the Old and New Testaments duly translated and interpreted therein, or other parts of the divine offices; for he who created the three principal languages, Hebrew, Greek and Latin, also made the others for His praise and glory."

Thus the Slavonic language became one of the liturgical languages of the Catholic Church, and the conversion of the Slavonic tribes went on with great success. The offices and liturgy of the Greek rite so translated into Slavonic have remained substantially the same down to the present day, and are used practically in the same form as Sts. Cyril and Methodius left them in the ninth century. All the church books in Russia, Bulgaria, Servia and in Austria-Hungary (whether in the Greek Catholic or the Greek Orthodox churches) are printed in the Old Cyrillic alphabet and in the Old Slavonic tongue. The translation is accurate and follows the Greek almost word for word. As has just been said, the Greek Church did not sever its relations with Rome until 1054—nearly 190 years after Sts. Cyril and Methodius—and the

Slavonic Church did not follow it until nearly 200 years later, so that there was one united Catholic Church using the Cyrillic alphabet and the Slavonic language for almost 400 years after the conversion of these Slavs to Christianity.

But the Church using the Slavonic language in its Mass and religious services gradually followed Constantinople in its schism and so fell away from unity with the Holy See. The many wars with the Poles and the Teutonic Knights of Germany, both of whom were of the Roman Rite, helped to accentuate the differences of the two rites, and made the Slavic-speaking peoples of the Greek Rite dislike everything that was Roman or Latin.

Their Return to Unity

From 1438 to 1442 the Council of Florence was held for the reunion of Christendom. It was attended by many Greek prelates, among them six Russians. Isidore, Metropolitan (Archbishop), first of Kieff and then of Moscow, with many others, voted for the union of the Eastern and Western Churches, and it was accepted by several bishops of southern *Rus.* In the north the Russian bishops subject to Moscow would have none of it, and even expelled Isidore when he returned to Moscow. In Kieff the new metropolitan, Michael Rahosa, united his whole southern province with Rome, and Kieff remained until 1631 with the Greek Rite in full communion with Rome. In the latter year a newly-elected metropolitan, Peter Mogila, broke away from unity and turned to Constantinople and Moscow with his people.

But in the Ruthenian portion of the Kingdom of Poland the Greek Orthodox bishops and people found themselves neglected, because the Turks had taken Constantinople and the Moslems threatened all Europe. Besides, Protestantism was making inroads upon the Greek churches. The effect of the Council of Florence had not died out. Moreover, the Jesuit fathers, then newly established in Poland, set themselves earnestly to effect a reunion of the two churches. In 1595 the Greek Ruthenian bishops of Lithuania and Little Russia determined to return to unity with the Holy See, and in that year held a council at Brest-Litovsk, where a decree of union

was passed. Two Greek bishops, Ignatius Potzcy and Cyril Terletzky, were sent to Rome to make their submission to the Holy See. They declared that they desired to return to the unity of the Catholic Church as it existed before the schism of Constantinople in 1054.

The Pope accepted their return to unity, and no change in their Greek Rites was required—not even a change in their calendar (the Old Style), which was then ten days and is now thirteen days behind the New Style or Gregorian calendar. The whole of the ancient Greek Catholic liturgy, service and discipline—including the ordination of married men as priests—was approved by Pope Clement VIII in the Bull "Magnus Dominus," December 22, 1595, and was repeated in his Brief "Benedictus Sit Pastor," of February 7, 1596, addressed to the Ruthenian bishops and people.

On the 6th day of October, 1596, the union between the Eastern (Greek) Church and the Western (Roman) Church was formally proclaimed and ratified throughout all the Ruthenian and Russian-speaking part of Poland. A large number of the Greek bishops and their priests and people immediately went over to union with Rome. Besides the bishops who were present at the Council of Brest-Litovzk, the Bishop of Kholm in 1597, the succeeding bishops under the jurisdiction of Kieff during the following twenty-five years, the Bishop of Munkach in 1646, the Bishop of Przemysl in 1691, the Metropolitan of Lemberg in 1700, and their flocks, became obedient to the Holy See, and the majority of all that vast reunion has remained steadfast ever since.

It numbers now in Austria-Hungary some 4,000,000 people and is under the jurisdiction of seven Greek-Catholic bishops. In Austria the dioceses are: Archdiocese of Lemberg, and the Dioceses of Przemysl and Stanislau, all in Galicia, and Kreutz (Crisium) in Croatia. In Hungary the dioceses are: Munkach, Eperies and Hajdu-Dorogh, all in the north, near the Carpathian mountains. They have now a flourishing press and fine churches, seminaries and institutions, despite their poverty and the fact that the Ruthenian nobility long ago gave up its nationality and rite and became Polish. They also have a Ruthenian Greek-Catholic college in Rome, on the Piazza dei Monti, where many students are educated for the Greek priesthood among the Ruthenians.

Ruthenian Immigration to America

The Ruthenians are now firmly established in America. In the United States they number over half a million, and in Canada there are some two hundred and twenty thousand. Every steamer brings more of them, and as they have raised large families, the native born of Ruthenian parentage increase steadily. As they are hard-working and eager to get on and being steadily Americanized, it is our duty to co-operate with them, to understand their Greek rite and forms of worship, their history and the ties which unite them with the old country from which they came.

Ruthenian immigration began about 1880, chiefly to Pennsylvania. As they increased in numbers they brought their church here, too. In 1884 Father Ivan Volanski, the first Ruthenian Greek-Catholic priest in America, came from Galicia to Shenandoah, Pennsylvania. In the following year he built the first uniat Greek-Catholic church there. Two years later another church was built at Hazletown, Pa., and the year following two more at Kingston and Olyphant, Pa. In the following year (1889) two more were established at Jersey City and Minneapolis. The priests who immediately followed Father Volanski were Rev. Zeno Lachovich, Constantine Andrukovich, Theophan Obuskevich. Since then the Ruthenian clergy have come in greater numbers, and the building of churches and schools has gone on with increasing success. Many very fine churches have been built in Pennsylvania, and many churches have been purchased from Protestant denominations and turned into Catholic churches.

Owing to the large cost of real estate in New York City the Ruthenian Greek Catholics were late in establishing a church here. But in 1905 the Ruthenian Greek Catholic Church of St. George (originally on 20th Street, but now on 7th Street, near Cooper Union) was first organized and made such progress that they purchased a larger building from the Methodists. In 1912 the Ruthenian Greek Catholic Church of St. Mary's was also organized. In Yonkers there are two Ruthenian Greek Catholic churches, St. Nicholas of Myra and St. Michael the Archangel. In Peekskill there is a Ruthenian Greek Catholic missionary chapel. There are also the

Ruthenian Greek Catholic churches of St. Nicholas, at Troy; St. Nicholas, at Watervliet, Sts. Peter and Paul, at Cohoes.

There are now about 165 Ruthenian Greek Catholic churches in the United States and some 40 more in Canada, as well as numerous missionary stations in both countries. The Greek Catholic clergy here number 156 priests and one bishop, and in Canada one bishop and 52 priests. The American-Ruthenian Greek Catholic bishop is the Right Rev. Soter Ortynski[1] of Philadelphia, Pa., appointed by the Pope in 1907, and the Canadian bishop is the Right Rev. Nicetas Budka, of Winnipeg, Manitoba, appointed by the Pope in 1912. A full account of the Ruthenian Greek Catholics will be found in the Catholic Encyclopedia, volume VI, under "Greek Catholics in America," and in volume XIII, "Ruthenians." Their numbers have increased since that was written, and they are making as rapid strides in progress, education and wealth in America as any other nationality coming here under the same conditions.

They come of a race which is alien, or rather unknown to us, in rite, in language and in history. They were very poor, since their fate, in being under the rule of other races—the Poles and the Hungarians—was singularly like that of Ireland, and like the men and women of the Irish race they have kept alive their nationality and their Eastern Rite, and above all they have kept up their language and their Slavic traditions.

Being of the Greek Rite, they have been misunderstood and neglected even by the American Catholics of the Latin Rite. This has left them in some cases a prey to the proselyter, who has installed sectarian services and under the guise of priest, altar and missal leads them alike from their rite and their Catholic faith. Two or three of these attempts have been successfully checked. The Greek Orthodox Church of Russia has also endeavored here in America to win them away from Catholicism, and in many cases has succeeded.

It behooves all Catholics to help their brethren, even if their venerable, historic Eastern Rite be strange and almost unknown to them. Remember that their Greek Catholic Rite is the rite of St. John Chrysostom, St. Basil, St. Gregory Nazianzen, St. John Damascene and St. Cyril, and that sixteen of the Popes were of this Eastern Rite. Among the Popes since the

[1] Died March 26, 1916.

Council of Florence, Clement VIII, Benedict XIV, Pius IX, and Leo XIII, have done special and signal acts in regard to the Greek Rite, and the Encyclical of Leo XIII, "Dignitas Orientalium," deserves especially to be remembered. Pope Pius X is to be remembered likewise for his magnificent (15th) centenary celebration of St. John Chrysostom, held at the Vatican in 1908, when Pontifical Greek Mass was celebrated there, for the first time since the Council of Florence, by the Patriarch of Antioch, in the presence of twenty-six Greek Catholic bishops and numerous Greek clergy from all parts of the Oriental Catholic world and a host of Roman prelates and clergy. Piux X appointed two Greek Catholic bishops for America.

Besides the Ruthenians there are also the Melchites or Syrians speaking the Arabic language, who follow the Greek Rite and are Catholics in communion with Rome. They began coming here in 1886, and are now spread throughout the country. Their name comes from Melek, the King, back in Arian times, when Catholics were followers of the Emperor of Constantinople, as against the Arians who were not, and even remained Catholics when Constantinople left unity. When Cyril V, who was elected Patriarch of Antioch in 1700, left the schism and submitted to unity, they obtained a restored line of Catholic hierarchy. They have about fifteen churches and sixteen clergy in this country. Their church books are printed in Arabic and Greek in parallel columns and a priest may say Mass either in Greek or Arabic. There are probably about 15,000 of them here.

The Rumanians are chiefly the inhabitants of Transylvania in Hungary. The Rumanians of Rumania mostly belong to the Orthodox Greek Church. Until 1878, Rumania was a Turkish province, whilst Transylvania has been an enlightened state in Hungary for the past two hundred years. They say the Greek Mass in the Rumanian language, which is a Latin tongue, and their church books are printed in Roman letters. Their unity with the Holy See dates back to 1700.

The Italian Greek Catholics boast that they have never been in schism. They come from the lower part of Italy, which was once known as Magna Græcia, where the Greek language was spoken. They hold the tradition that they were converted by St. Paul. Their church language is, of course, the ancient Greek, in which all their church books are printed.

The Greek Catholic Church and Rites

The language, liturgy and ceremonies of the Greek Church are substantially the same, whether the persons using them are Catholic or schismatic. Such changes in the public prayers for the church authorities as will indicate whether they are in unity and harmony with the Holy See at Rome are made, but in general, the same service books can be used for all the principal parts of the Mass alike in the Greek Catholic or in the separated Greek Churches. There are some differences of faith, however, nowadays, between the Catholic and separated Churches.

The form of the Greek altar and sanctuary, and even of the entire church, is different from the Roman or Western ones. The Ruthenian and Russian churches are fond of a peculiar cross, known as the Slavonic cross, which consists of the usual cross with the head-board and the foot-piece added to it. Usually the foot-piece is expressed by being placed slanting across the upright stem. This form of cross is used outside of the churches, and on the outside of prayer-books, etc., and is not used in the Greek churches of other nations. The Ruthenian or Russian churches are usually surmounted by bulbous domes of Byzantine-Slavic origin, which have a mystical significance. Where one central dome alone is used, it represents Our Lord; where three are used, it is either the Trinity, if they are of equal size, or Our Lord and the Old and New Law, if two of them are smaller; and where there are five domes on the church, it represents Our Lord surrounded by the four Evangelists.

The altar is usually nearly square in form and is arranged so that the clergy may pass entirely around it. On the north or "gospel" side of the altar (usually against the wall), is a smaller altar or table of oblation, on which the *Proskomide* or first part of the Mass is said. The sanctuary is divided from the rest of the church by the *Iconostas* (Greek, *ikonostasis*) or picture-screen, which has three doors in it. The icons, or church-pictures, which must be in every church, are Our Lord on the right-hand (or epistle) side, and Our Lady on the left-hand (or gospel) side. Other pictures may be and usually are added to beautify the *iconostas*. This is simply the

chancel rail of the Roman church raised up to a great height and adorned with pictures. In America, the Greek Catholics have not always been able to supply their churches with the *iconostas* as soon as they are opened for worship, but add it later when they become wealthier.

The vestments of the Greek clergy were once the same as the Roman ones, but now look quite different. The Roman vestments have been clipped or changed for convenience in one place, whilst the Greek vestments have been changed in another, thus making a curious case of parallel evolution. The bishop wears over his cassock the *stikhar* or alb; then the *epitrakhil* or priestly stole, which is joined together in one piece; then the *poyas* or girdle, which is a band or belt. On both wrists he wears the *narukvitzy* or cuffs, which answer to the Roman maniple. At his side he often wears the *nebedrennik,* a diamond-shaped vestment, peculiar to Greek bishops, but sometimes omitted. Lastly, he wears as the principal vestment the *sakkos,* a vestment somewhat like a dalmatic, but which answers to the chasuble. Over this comes the *omophor* or pallium, which is indicative of the bishop's office and powers. For the purpose of giving the solemn episcopal blessing he uses two sets of candles, the *trikir,* consisting of three candles (representing the Trinity) in his right hand, and the *dikir,* consisting of two candles (representing the divine and human natures of Our Lord) in his left hand. His episcopal staff ends in two entwined serpents between which there is a cross, while his mitre is in the shape of a crown surmounted by a small cross.

The priest is vested in the *napleshchnik* (amice), the *stikhar* (alb), the *epitrakhil* (priestly stole) the *poyas* (girdle), and *narukvitzy* (cuffs), and over them the *phelon* or chasuble. This Greek chasuble is long and flowing at the sides and back, but has been almost entirely cut away in front. The Roman chasuble has also been cut away at the sides, for the same reason of convenience, and neither form of chasuble to-day quite represents the flowing vestment of the earlier ages. The deacon is vested in *stikhar* (alb) and *narukvitzy* (cuffs), and wears the *orar* (or deacon's stole), a plain band with "Agios" on it, outside of the alb pinned to the left shoulder. The deacon, between the Lord's Prayer and the Communion, winds his stole in a cross-like shape around his body.

The sacred utensils of the Mass are greater in number than in the Roman Rite. The Greek Rite uses the *Diskos* or paten, the *potir* or chalice, the Asterisk (*Svyezd*) or star, the *Kopie* or lance, and the *Lozhitza* or spoon. The Greek host is called the *Agnetz* or Lamb, and is square in shape, and is cut from round pieces (*Prosphora*) of leavened bread. Several smaller portions of the *prosphora* are also used for consecration along with the large square *Agnetz*. Communion is given in the Greek Rite in both kinds, with the spoon.

The sign of the cross is made from right to left by the Greek Catholics, who hold the thumb and two fingers together (symbolizing the Trinity) in making it. Instrumental music, such as organs, is not used, and the choirs sing without accompaniment. The people generally know the responses of the liturgy by heart and often sing them without the choir.

The Italo-Greeks on the East Side in New York City know all these changeable and unchangeable parts of the Mass by heart, although Greek is a stranger language to them than Latin is to us. Many of the men who work on the streets and girls who work in clothing factories are capable of singing all the parts of the Mass.

The Greek Mass

The Mass, according to the Greek Rite, is divided into three parts: I. *The Proskomide,* or preparation, which is all said secretly at the little side altar, called the *Zhertvennik* or table of Oblation. II. *The Liturgy of the Catechumens,* which consists of the *Ektenes* (or litanies), the Antiphons, the Little Entrance, the Apostle (Epistle), the Gospel and the prayers for the Catechumens. III. *The Liturgy of the Faithful,* which begins just before the Great Entrance, includes the Creed, the Preface, the Consecration, Our Father, Communion and the Dismissal of the Mass. These divisions refer to the ancient discipline of the Church; parts II and III are said aloud and really constitute the Mass which a visitor to a Greek church usually sees.

Besides this, the Greeks have three forms of Mass which are said at different times throughout the year. They are: I. The Mass of Saint John Chrysostom, which is the normal

or ordinary form of the Mass. II. The Mass of Saint Basil the Great, which is said some fourteen times a year, principally on New Year's day, St. Basil's Day, all through Lent and a few other feast days. III. The Mass of the Presanctified, which is ascribed in their missals to Saint Gregory, Pope of Rome. This Mass is said on Wednesdays and Fridays throughout Lent, instead of merely on Good Friday, as with us.

In the Greek Mass, a great deal more is said aloud than is the case in the Roman Mass. The consecration is said aloud, and the priest is answered by the people. Communion is given in both kinds. The priest mixes the bread and wine in the chalice, and a tiny particle is given by means of a spoon directly to the people. The Greeks use leavened bread, not unleavened bread, as the Roman Rite requires, for consecration in the Mass.

Another peculiarity in the Greek Catholic Church is the married priesthood. With a view of not making any radical distinction to the Catholic priesthood in the United States, the Pope has directed that only celibate or widowed priests should come to America to take charge of churches. But remember that the rule in the Greek Church is the same as the rule in the Roman Church; no priest may marry. The Greek rite, according to the custom from antiquity, will ordain married men to the diaconate and priesthood, while the Roman rite has ceased to do so. The Catholic Church, therefore, is the only Church which can fairly say that it knows the advantages of an unmarried priesthood, because it has them both, according to the respective rites.

The Greek Calendar

Among the customs and privileges which the Greeks have retained is that of the ancient calendar. The new calendar introduced by Pope Gregory was never made obligatory on them. They, therefore, keep the calendar according to the Old Style, which is now about thirteen days behind the new or everyday one, and which will continue to drop one day behind every century. Consequently all the feast days fall much later than in the Roman Rite. Thus, for example, Christmas (December 25th) falls upon January 7th, New

Style, and so on throughout the year. Easter is quite difficult to reconcile with the same feast in the Roman Rite. This year (1915) it fell upon the same date, and both the Roman and Greek celebrations coincided. Next year it will be a week later, and some years the feast in the different rites can be as much as a month apart. Being reckoned from the first full moon of spring, the difference of thirteen days in reckoning when March 21st comes, throws the two rites far apart.

The Greek year is reckoned quite differently in its starting point. For immovable feasts the Greeks count by the old Roman year, starting at September 1. For movable feasts, they start with Easter. The Roman Church, on the contrary, starts with Advent, about December 1, and makes everything else come into line. Many saint's days come on different dates in the Greek calendar (leaving out the fact of being thirteen days behind). Thus the Immaculate Conception falls in the Greek calendar on December 9th, and not December 8th. All Saints is celebrated on what we call Trinity Sunday; while the celebration in honor of the Trinity comes on Monday after Pentecost. There is no All Souls' day in the Greek Rite; they have four Saturdays in the year in which they offer Mass for the dead. It would take too long to detail all the differences in the calendar alone.

Other Eastern Rites

Besides the Greek Catholics, there are other Eastern Rites, united with the Holy See, here in the United States. They are not as numerous as the Greeks, who all together make over 800,000 persons who are united with the Holy See, to say nothing of half as many more who belong to the so-called Orthodox or schismatic Church.

Among these others are the Maronites, who use the ancient Syriac in the Mass, and who are proud to boast that they still use the very language which Our Lord spoke whilst He was on earth. They are Syrians, mainly from Mount Lebanon, who have retained their Mass and liturgy. They speak Arabic as their ordinary tongue, but use the Syriac upon the altar; but they are all Catholics.

Then, too, there are the Armenians, who use the ancient

Armenian in the Mass. The Armenian Catholic Church is peculiar, in that it is a Church of only one people, the Armenians. No one who is not an Armenian belongs to it, and only Armenians are ordained to the priesthood. They have their missals and church books in Armenian, but there are also the disunited or Gregorian Armenians, who do not belong to the Catholic Church.

Besides these, there are a few small communities of Chaldeans, from eastern Turkey in Asia and from Persia. They also use the ancient Syriac in the Mass, but in a varied form from the Maronites.

These are the Catholics of the Eastern rites in the United States, who have come hither to make up part and parcel of the Catholic Church in America. It behooves us to know something about them, to welcome them, and to see that they do not stray from the faith.

MOSCOW

THE ancient capital of Russia and the chief city of the government (province) of Moscow is situated in almost the centre of European Russia. It lies on both sides of the River Moskva, from which it derives its name; another small stream, called the Yauza, flows through the eastern part of the city. Moscow was the fourth capital of Russia—the earlier ones being Novgorod, Kieff, and Vladimir—and was the residence of the Tsars from 1340 until the time of Peter the Great in 1711. It is the holy city of Russia, almost surpassing in that respect the city of Kieff, and is celebrated in song and story under its poetic name *Bielokamennaya,* the "White-Walled." The population, according to the latest (1907) available statistics, is 1,335,104, and it is the greatest commercial and industrial city of Russia. It is the see of a Russian Orthodox metropolitan with three auxiliary or vicar bishops, and has 440 churches, 24 convents, over 500 schools (with high schools, professional schools, and the university besides), some 502 establishments of charity, mercy, and hospital service, and 23 cemeteries. The population is composed of 1,242,090 Orthodox, 26,320 Old Ritualists, 25,540 Catholics 26,650 Protestants, 8,905 Jews, and 5,336 Mohammedans, together with a small scattering of other denominations.

Historically, the city of Moscow, which has grown up gradually around the Kremlin, is divided into five principal parts or concentric divisions, separated from one another by walls, some of which have already disappeared and their places been taken by broad boulevards. These chief divisions are the Kremlin, Kitaigorod (Chinese town), Bielygorod (white town) Zemlianogorod (earthwork town), and Miestchansky-gorod (the bourgeois town). The actual municipal division of the city is into seventeen *chasti* or wards, each of which has a set of local officials and separate police sections. The city hall or *Duma* is situated on Ascension Square near the Kremlin. The Kremlin itself is a walled acropolis and is the

most ancient part of Moscow, the place where the city originated; it is situated in the very center of the present city, some 140 feet above the level of the River Moska. The Kitaigorod, or Chinese town, is situated to the north-east and outside of the Kremlin, and is in turn surrounded by a wall with several gates. It is irregularly built up, contains the Stock Exchange, the *Gostinny Dvor* (bazaars), the *Riady* (great glass enclosed arcades), and the printing office of the Holy Synod. Just why it was called the *Chinese* town is not known, for no Chinese have ever settled there. The allusion may be to the Tatars, who besieged and took Moscow several times, camping outside the Kremlin.

The Kremlin and Kitaigorod are considered together and known as the "City" (*gorod*), much as the same word is applied to a part of London. The enormous walls surrounding them were originally whitewashed and of white stone, and are even yet white in places, thus giving rise to the poetic name. Just outside of it lies the Bielygorod, or white town, extending in a semicircle from the Moskva on the one side until it reaches the Moskva again. The Bielygorod is now the most elegant and fashionable part of the city of Moscow. Containing as it does beautiful and imposing palaces, many fine public monuments and magnificent shops, theaters, and public buildings, it presents a splendid appearance worthy of its ancient history. Around this, in a still wider semicircle, is the Zemlianoigorod, or earthwork town, so called because of the earthen ramparts which were constructed there by Tsar Michael Feodorovich in 1620 to protect the growing city in the Polish wars. They have been levelled and replaced by the magnificent boulevards known as the *Sadovaya* (Garden Avenues).

The wealthy merchants and well-to-do inhabitants dwell here, and fine buildings are seen on every side. The remainder of the city is given over to the industrial and poor classes, railway stations, and factories of all kinds. In addition, there is that part of the city which lies on the south side of the Moskva, the so-called *Zamoskvarechie* (quarter beyond the Moskva), where the Tatars dwelt for a long time after they had been driven from Moscow proper. Now it is the Old Russian quarter, where old-fashioned merchants dwell in state and keep up the manners and customs of their fathers. The

famous Tretiakoff art galleries are situated here. There are six bridges across the River Moskva connecting both parts of the city.

The name Moscow is mentioned in Russian chronicles for the first time in 1147. In March of that year Yuri Dolgoruki (George the Long-armed), Grand Duke of Kieff and son of Vladimir Monomachus, is said to have met and entertained his kinsmen there at the village of the Moskva. So pleased was he with the reception which he had received and so impressed by the commanding location of the situation that he built a fortified place on the hill where the meeting took place, just where the present Kremlin is situated. The word Kremlin (Russian *Krml*) seems to be of Tatar origin, and means a fortified place overlooking the surrounding country. Many other Russian cities dating from Tatar times have kremlins also, such as Nizhni-Novgorod, Vladmir, Kazan, and Samara.

In the beginning of its early history Moscow was nothing but a cluster of wooden houses surrounded by palisades; in 1237 the Tatar Khan laid siege to it, and his successors for several centuries were alternately victors and vanquished before it. In 1293 Moscow was besieged and burned by the Mongols and Tatars, but under the rule of Daniel, son of Alexander Nevsky, its fame increased and it became of importance. He conquered and annexed several neighboring territories and enlarged his dominions to the entire length of the River Moskva. In 1300 the Kremlin was enclosed by a strong wall of earth and wooden palisades, and it then received its appellation. In 1316 the Metropolitan of Kieff changed his see from that city of Vladimir, and in 1322 thence to Moscow. The first cathedral of Moscow was built in 1327. The example of the metropolitan was followed in 1328 by Grand Duke Ivan Danilovich, who left Vladimir and made Moscow his capital. In 1333 he was recognized by the Khan of Kazan as the chief prince of Russia, and he extended the fortifications of Moscow. In 1367 stone walls were built to enclose the Kremlin. Notwithstanding this, the city was again plundered by the Tatars two years later. During the rule of Dimitri Donskoi in 1382 the city was burned and almost entirely destroyed. Vasili II was the first Russian prince to be crowned at Moscow (1425).

The city, although still the greatest in Russia, began to decline until the reign of Ivan III (1462-1505). He was the first to call himself "Ruler of all the Russias" (*Hospodar vseya Rossii*), and made Moscow pre-eminently the capital and centre of Russia, besides constructing many beautiful monuments and buildings.

His wife, who was Sophia Palæologus, was a Greek princess from Constantinople, whose marriage to him was arranged through the Pope, and who brought with her Greek and Italian artists and architects to beautify the city. But even after that the Tatars were often at the gates of Moscow, although they only once succeeded in taking it. Under Ivan IV, surnamed the Terrible (Ivan Grozny), the development of the city was continued. He made Novgorod and Pskoff tributary to it, and subdued Kazan and Astrakhan. He was the first prince of Russia to call himself *Tsar,* the Slavonic name for king or ruler found in the church liturgy, and that name has survived to the present time, although Peter the Great again changed the title and assumed the Latin name *Imperator* (Emperor). This latter name is the one now commonly used and inscribed on public monuments and buildings in Russia. Moscow was almost completely destroyed by fire in 1547; in 1571 it was besieged and taken by Devlet-Ghirei, Khan of the Crimean Tatars, and again in 1591 the Tatars and Mongols under Kara-Ghirei for the last time entered and plundered the city, but did not succeed in taking the Kremlin. During the reign of Ivan the Terrible the adventurer Yermak crossed the Ural Mountains, explored and claimed Siberia for Russia; the first code of Russian laws, the *Stoglav* (hundred chapters), was also issued under this emperor, and the first printing-office set up at Moscow. Ivan was succeeded by Feodor I, the last of the Rurik dynasty, during whose reign (1584-98) serfdom was introduced and the Patriarchate of Moscow established. During the latter part of the reign of Ivan the Terrible, Boris Godunoff, a man of high ambitions who had risen from the ranks of the Tatars, attained to great power, which was augmented by the marriage of his sister to Feodor. To ensure his brother-in-law's succession to the throne, he is said to have caused the murder of Ivan's infant son, Demetrius, at Uglich in 1582. When Feodor I died, Boris Godunoff was made Tsar, and ruled fairly well until 1605. The year before

his death the "False Demetrius" (*Lzhedimitri*) appeared. He was said to have gone under the name of Gregory Otrepieff, a monk of the Chudoff monastery (Monastery of the Miracles) in the Kremlin, who fell into disgrace, escaped to Poland, gave himself out as Demetrius, the son of Ivan the Terrible, who had in some way escaped Boris Godunoff, another child having been murdered. King Sigismund of Poland espoused his claims, furnished him an army, with which and its Russian accessions the pretender fought his way back to Moscow, proclaiming himself the rightful heir to the throne. All who looked on Boris Godunoff as a usurper flocked to his standard, the widow of Ivan, then a nun, recognized him as her son, and he was crowned in the Kremlin as the Tsar of the Russias. For ten months he ruled, but, as he was too favorable to the Poles and even allowed Catholics to come to Moscow and worship, the tide then turned against him, and in 1606 he was assassinated at his palace in the Kremlin by the *Streltsi* or sharpshooters who formed the guard of the Tsars of Russia.

After seven years of civil war and anarchy Michael Romanoff, the founder of the present dynasty, was elected Tsar in 1613. But Moscow never regained its earlier pre-eminence, although it became a wealthy commercial city, until the first part of the reign of Peter the Great (1689-1725). He sent persons abroad, and, having observed the advancement and progress of Western Europe, determined to improve his realm radically by introducing the forms of western civilization. All the earlier part of his life was spent in war with the Swedish invaders and the Polish kings. In 1700 he abolished the Patriarchate of Moscow, left the see vacant, and established the Holy Synod. These acts set Moscow, the old Russians and the clergy against him, so that in 1712 he changed the imperial residence and capital from Moscow to St. Petersburg, which he had caused to be constructed for the new capital on the banks of the Neva. After the departure of the Tsars from Moscow, it diminished in political importance, but was always regarded as the seat and centre of Russian patriotism. In 1755 the University of Moscow was founded. In 1812 during the invasion of Russia by Napoleon, the Russians determined after the Battle of Borodino to evacuate Moscow before the victorious French, and on September 14, 1812, the Russian

troops deserted the city, followed by the greater part of the inhabitants. Shortly afterwards the French entered, and Napoleon found that he had no submissive citizens to view his triumphal entry, but that the inhabitants were actually burning up their entire city, which was even then built largely of wood. He revenged himself by desecrating churches and destroying monuments. The Russian winter begins in October, and, with a city in smoking ruins and without supplies or provisions, Napoleon was compelled, on October 19-22, to evacuate Moscow and retreat from Russia. Cold and privation were the most effective allies of the Russians. The reconstruction of the city commenced the following year, and from that time hardly any wooden buildings were allowed. In May, 1896, at the coronation of Nicholas II, over 2,000 persons were crushed and wounded in a panic just outside the city. In 1905 the Grand Duke Sergius was assassinated in the Kremlin and revolutionary riots occurred throughout the city. Although Moscow is no longer the capital, it has steadily grown in wealth and commercial importance, and, while second in population to St. Petersburg, it is the latter's close rival in commerce and industry, and is first above all in the heart of every Russian.

In the religious development of Russia Moscow has held perhaps the foremost place. In 1240 Kieff was taken by the Tatars, who in 1299 pillaged and destroyed much of that mother city of Christian Russia. Peter, Metropolitan of Kieff, who was then in union with Rome, in 1316 changed his see from that city to the city of Vladimir upon the Kliazma, now about midway between Moscow and Nizhni-Novgorod, for Vladimir was then the capital of Great Russia. In 1322 he again changed it to Moscow. After his death in 1328 Theognostus, a monk from Constantinople, was consecrated Metropolitan at Moscow under the title "Metropolitan of Kieff and Exarch of all Russia," and strove to make Great Russia of the north ecclesiastically superior to Little Russia of the south. In 1371 the South Russians petitioned the Patriarch of Constantinople: "Give us another metropolitan for Kieff, Smolensk, and Tver, and for Little Russia." In 1379 Pimen took at Moscow the title of "Metropolitan of Kieff and Great Russia," and in 1408 Photius, a Greek from Constantinople, was made "Metropolitan of all Russia" at Mos-

cow. Shortly afterwards an assembly of South Russian bishops was held at Novogrodek, and, determined to become independent of Moscow, sent to the Patriarch of Constantinople for a local metropolitan to rule over them. In 1416 Gregory I was made "Metropolitan of Kieff and Lithuania," independently of Photius who ruled at Moscow. But at the death of Gregory no successor was appointed for his see. Gerasim (1431-5) was the successor of Photius at Moscow, and had correspondence with Pope Eugene IV as to the reunion of the Eastern and Western Churches. The next Metropolitan of Moscow was the famous Greek monk, Isidore, consecrated under the title of "Metropolitan of Kieff and Moscow." When the Council of Florence for the reunion of the East and West was held, he left Moscow in company with Bishop Abraham of Suzdal and a large company of Russian prelates and theologians, attended the council, and signed the act of union in 1439. Returning to Russia, he arrived at Moscow in the spring of 1441, and celebrated a grand pontifical liturgy at the Cathedral of the Assumption in the Kremlin in the presence of Grand Duke Vasili II and the Russian clergy and nobility. At its close his chief deacon read aloud the decree of the union of the churches. None of the Russian bishops or clergy raised their voices in opposition, but the grand duke loudly upbraided Isidore for turning the Russian people over to the Latins, and shortly afterwards the Russian bishops assembled at Moscow followed their royal master's command and condemned the union and the action of Isidore. He was imprisoned, but eventually escaped to Lithuania and Kieff, and after many adventures reached Rome.

From this time the two portions of Russia were entirely distinct, the prelates of Moscow bearing the title "Metropolitan of Moscow and all Russia" and those of Kieff, "Metropolitan of Kieff, Halich, and all Russia." This division and both titles were sanctioned by Pope Pius II. But Kieff continued Catholic and in communion with the Holy See for nearly a century, while Moscow rejected the union and remained in schism. After Isidore the Muscovites would have no more metropolitans sent to them from Constantinople, and the grand duke thereupon selected the metropolitan. Every effort was then made to have the metropolitans of Moscow independent of the Patriarch of Constantinople. After the

Turks had captured Constantinople, the power of its patriarch dwindled still more. When the Bishop of Novgorod declared in 1470 for union with Rome, Philip I, Metropolitan of Moscow, frustrated it, declaring that, for signing the union with Rome at Florence, Constantinople had been punished by the Turks. This hatred of Rome was fomented to such a point that, rather than have one who favored Rome, a Jew named Zozimas was made Metropolitan of Moscow (1490-4); as, however, he openly supported his brethren, he was finally deposed as an unbeliever. Yet in 1525 the Metropolitan, Daniel, had a correspondence with Pope Clement VII in regard to the Florentine Union, and in 1581 the Jesuit Possevin visited Ivan the Terrible and sought to have him accept the principles of the Union. In 1586, after the death of Ivan, the archimandrite Job was chosen Metropolitan of Moscow by Tsar Feodor under the advice of Boris Godunoff. Just at that time Jeremias II, Patriarch of Constantinople, who was fleeing from Turkish oppression, visited Russia and was received with all the dignity due to his rank. In 1589 he arrived at Moscow and was fittingly received by Boris Godunoff, who promised to take his part against the Turks if possible, and who requested him to create a patriarch for Moscow and Russia, so that the orthodox Church might once more count its five patriarchs as it had done before the break with Rome. Jeremias consented to consecrate Job as the Patriarch of Moscow and all Russia, and actually made him rank as the third patriarch of the Eastern Church, preceding those of Antioch and Jerusalem. This patriarchate was in fact a royal creation dependent upon the Tsar, its only independence consisting of freedom from the sovereignty of Constantinople.

In 1653 the Patriarch Nikon corrected the Slavonic liturgical books of the Eastern Rite by a comparison with the Greek originals, but many of the Russians refused to follow his reforms, thus beginning the schism of the Old Believers or Old Ritualists, who still use the uncorrected books and ancient practices. The Patriarchate of Moscow lasted until the reign of Peter the Great (that is 110 years), there being ten patriarchs in all. When Patriarch Adrian died, in 1700, Peter abolished the office at once, and allowed the see to remain vacant for twenty years. He then nominally went back to the old order of things, and appointed Stephen Yavorski "Metro-

politan of Moscow," but made him merely a servant of the Holy Synod. To emphasize the new order of things more strongly, it is related that Peter himself sat on the patriarch's throne, saying in grim jest: "I am the patriarch." Not until 1748 was the Eparchy or Metropolitanate of Moscow canonically established by the Holy Synod under the new order of things. In 1721 Peter published the "Ecclesiastical Regulations" (*Dukhovny Reglament*), providing for the entire remodelling of the Russian Church and for its government by a departmental bureau called the Holy Governing Synod. This body, usually known as the Holy Synod, has existed ever since. Its members are required to swear fidelity to the Tsar by an oath which contain these words: "I confess moreover by oath that the supreme judge of this ecclesiastical assembly is the Monarch himself of all the Russias, our most gracious Sovereign" (*Reglament, Prisiaga,* on p. 4, Tondini's edition). The Holy Governing Synod is composed of the Metropolitans of St. Petersburg, Moscow, and Kieff, several other bishops, and certain priests, but its active affairs are carried on by lay government officials (the bishops act rather as consultors or advisors), and the Chief Procurator, a layman, directs its operations, while none of its acts are valid without the approval (*Soizvoleniya*) of the Tsar. No church council or deliberative church organization has been held in Russia since the establishment of the Holy Synod.

The chief and most historic buildings in Moscow are situated in the Kremlin, which is a triangular enclosure upon a hill or eminence on the north bank of the Moskva. It is surrounded by a high wall of brick and stone, provided with high towers at intervals, and has five gates, one (for pedestrians only) in the wall on the river side and two in each of the other walls of the triangle. The most celebrated gate in the *Spassakaya Vorota,* or Gate of the Saviour, opening out upon the Red Square. It contains a venerated image or icon of Christ, and all persons passing through the gate must remove their hats in reverence. Inside the Kremlin are churches, palaces, convents, a parade ground, a memorial to Alexander II, also the Senate (or law courts building), the arsenal, and the great Armory. Directly inside the Gate of the Saviour is the Convent of the Ascension for women, founded in 1389 by Eu-

doxia, wife of Dimitri Donskoi. The present stone convent building was erected in 1737. Just beyond it stands the Chudoff monastery, founded in 1358 by the Metropolitan Alexis, and here in 1667 the last Russian church council was held. The present building dates from 1771. Next to it is the Nicholas or Minor Palace built by Catherine II and restored by Nicholas I. In front of this and across the parade ground near the river wall of the Kremlin is the memorial of Alexander II, very much in the style of the Albert Memorial in London. A covered gallery surrounds the monument on three sides, and on it are mosaics of all the rulers of Russia. To the west of the Minor Palace is the church and tower of Ivan Veliky (great St. John) with its massive bells. At the foot of the tower is the famous *Tsar Kolokol* (king of bells), the largest bell in the world. It was cast in 1734, and weighs 22 tons, is 20 feet high and nearly 21 feet in diameter. A triangular piece nearly six feet high was broken out of it when it fell from its place in 1737 during a fire. Towards the north of the great bell in front of the barracks at the other end of the street, is the Great Cannon, cast in 1586, which has a calibre one yard in diameter, but has never been discharged. Behind Ivan Veliky stands the Cathedral of the Assumption, the place of coronation of all the emperors of Russia, and the place where all the patriarchs of Moscow are entombed. The present cathedral was restored and rebuilt in part after Napoleon's invasion. Across a small square is the Cathedral of the Archangel Michael. Here lie buried all the Tsars of the Rurik and Romanoff dynasties down to Peter the Great. He and his successors lie entombed in the cathedral in the Fortress of Sts. Peter and Paul in St. Petersburg. To the west lies the Cathedral of the Annunciation, in which all the Tsars before Peter were baptized and married, still used for royal baptisms and marriages.

Towards the westerly end of the Kremlin is the Great Palace in which all the history of Moscow was focussed until after the time of Peter the Great. It is the union and combination of all the ancient palaces, and contains the magnificent halls of St. George and St. Alexander and also the ancient *Terem* or women's palace, which is now completely modernized. In the centre of the courtyard of the palace stands the Church of

Our Saviour in the Woods (*Spass na Boru*). It was originally built here at the beginning of the thirteenth century, when the Kremlin was but a hill still covered with forest trees, and hence its name. Ivan I, in 1330, tore down the primitive wooden church and replaced it by a church of stone. Outside the Great Palace is the Armory, one of the finest museums of its kind in Europe, being particularly rich in collections of Russian weapons and armor. The building towards the north of the palace, known as the Synod, was the residence of the patriarchs of Moscow and the first abiding-place of the Holy Synod. To the east of the Kremlin, outside the gates of the Saviour and of St. Nicholas, is the well-known Red Square, where much of the history of Moscow has been enacted. At the end of it towards the river stands the bizarre church of St. Basil the Blessed, of which Napoleon is said to have ordered: "Burn that mosque!" The Historical Museum is at the other end. At the east side of the Red Square is the *Lobnoe Miesto* or Calvary, to which the patriarchs made the Palm Sunday processions, and where proclamations of death were usually read in olden times. Behind it are the magnificent Riady or glass-covered arcades for fine wares, while at the northern entrance of the square behind the Museum is the chapel of the Iberian Madonna (*Iverskay a Bogoroditza*), the most celebrated icon in all Russia. It was sent to Moscow in 1648 from the Iberian monastery on Mount Athos.

One of the most celebrated modern churches in Moscow is the Temple of Our Saviour and Redeemer, built as a memorial and thank offering in commemoration of the retreat of the French from Moscow. It was consecrated in 1883, is probably the most beautiful church in Russia and is filled with modern art adapted to the requirements of the Greek Rite. There are two Arches of Triumph in Moscow—one celebrating 1812, near the Warsaw station, and the other called the Red Gate, commemorating Empress Elizabeth. At Sergievo, about forty miles to the east of Moscow, is the celebrated Trinity Monastery (*Troitsa-Sergievskaya Lava*), which is intimately bound up with the history of Moscow, and is one of the greatest monasteries and most celebrated places of pilgrimage in Russia; it played a great part in the freeing of Russia from the Tatar yoke. There are three Roman Catholic churches in Moscow: the large church of St. Louis on the Malaya Lubianka,

the church and school of Sts. Peter and Paul in the Milutinsky Pereulok, and another small chapel. There is also a Greek Catholic chapel recently founded by a priest converted from the Old Believers with a handful of worshippers.

GLAGOLITIC

AN ancient alphabet of the Slavic languages, also called in Russian *bukvitsa.* The ancient Slavonic when reduced to writing seems to have been originally written with a kind of runic letters, which, when formed into a regular alphabet, were called the Glagolitic, that is the signs which spoke. St. Cyril, who, together with his brother St. Methodius, translated the Greek liturgy into Slavonic when he converted the Bulgarians and Moravians, invented the form of letters derived from the Greek alphabet with which the church Slavonic is usually written. This is known as the Cyrillic alphabet or *Kirillitsa.* The Cyrillic form of letters is used in all the liturgical books of the Greek Churches, whether Catholic or schismatic, which use the Slavonic language in their liturgy, and even the present Russian alphabet, the *Grazhdanska,* is merely a modified form of the Cyrillic with a few letters omitted. The order of the letters of the alphabet in the Glagolitic and in the Cyrillic is nearly the same, but the letters bear no resemblance to each other, except possibly in one or two instances. Jagič upholds the theory that St. Cyril himself invented the Glagolitic, and that his disciple St. Clement transformed it into Cyrillic by imitating the Greek uncial letters of his day. There is a tradition, however, that St. Jerome, who was a Dalmatian, was the inventor. Some of the earliest Slavic manuscripts are written in the Glagolitic characters. The Cyrillic alphabet continued to be used for writing the Slavonic in Bulgaria, Russia and Galicia, while the Southern and Western Slavs used the Glagolitic. These Slavs were converted to Christianity and to the Roman Rite by Latin missionaries, and gradually the Roman alphabet drove out the use of the Glagolitic, so that the Bohemians, Slovenians, Moravians, and part of the Croatians used Roman letters in writing their languages. In Southern Croatia and in Dalmatia (often treated as synonymous with Illyria in ancient times) the Gla-

golitic has continued in use as an ecclesiastical alphabet in writing the ancient Slavonic. Although the Slavic peoples bordering on the Adriatic Sea were converted to the Roman Rite, they received the privilege, as well as their brethren of the Greek Rite, of having the Mass and the offices of the Church said in their own tongue. Thus the Roman Mass was translated into the Slavonic, and, in order to more fully distinguish the Western Rite from the Eastern Rite among the Slavic peoples, the use of the Glagolitic alphabet was reserved exclusively for the service books of the Roman Rite, just as the Cyrillic was used for the Greek Rite.

The use of the Glagolitic Missal and office books, while permitted in general among the Slavs of Dalmatia and Croatia from the earliest times since the Slavonic became a liturgical language under Pope John VIII, was definitely settled by the Constitution of Urban VIII, dated April 29, 1631, in which he provided for a new and corrected edition of the Slavic Missal conformable to the Roman editions. In 1648 Innocent X provided likewise for the Slavic Breviary, and by order of Innocent XI the new edition of the Roman-Illyrian Breviary was published in 1688. In the preface to this Breviary the Pope speaks of the language and letters employed therein, and gives St. Jerome the credit for the invention of the Glagolitic characters: "Quum igitur Illyricarum gentium, quæ longe lateque per Europam diffusæ sunt, atque ab ipsis gloriosis Apostolorum Principibus Petro et Paulo potissimum Christi fidem edoctæ fuerunt libros sanctos jam inde a S. Hieronymi temporibus, ut pervetusta ad nos detulit traditio, vel certe a Pontificatu fel. rec. Joannis Papæ VIII, prædecessoris nostri, uti ex ejusdem datâ super eâ re epostolâ constat, ritu quidem romano, sed idiomate slavonico, et charactere S. Hieronymi vulgo nuncupato conscriptos, opportunâ recognitione indigere compertum sit." The new edition of the Roman Ritual in Glagolitic form had previously been published in the year 1640.

The latest editions of the Missal and ritual are those of the Propaganda, "Missale Romanum, Slavicâ linguâ, glagolitico charactere" (Rome, 1893), and "Rimski Ritual (Obrednik). There was a former editiòn of the Glagolitic Missal, "Ordo et Canon Missæ, Slavice" (Rome, 1887), but on account of the numerous errors in printing and text it was destroyed,

and only a few copies are in existence. The use of the Latin language in the Dalmatian seminaries since the year 1828 has had the effect of increasing the use of the Latin in the Roman Rite there, and the use of the Glagolitic books has accordingly diminished. Of course the non-Slavic inhabitants of Dalmatia and Croatia have always used the Latin language in the Roman Rite. At present the Slavonic language for the Roman Rite, printed in Glagolitic characters, is used in the Slavic churches of the Dioceses of Zengg, Verglia, Zara and Spalato, and also by the Franciscans in their three churches in Veglia, one in Cherso, two in Zara, and one in Sebenico. Priests are forbidden to mingle the Slavonic and Latin languages in the celebration of the Mass, which must be said wholly in Slavonic or wholly in Latin.

ICONOSTASIS

THE Iconostasis is the chief and most distinctive feature in all Greek churches, whether Catholic or Orthodox. It may be said to differentiate the Greek church completely from the Roman in its interior arrangement. It consists of a great screen or partition running from side to side of the apse or across the entire end of the church, which divides the sanctuary from the body of the church, and is built of solid materials such as stone, metal, or wood, and which reaches often (as in Russia) to the very ceiling of the church, thus completely shutting off the altar and the sanctuary from the worshipper. It has three doors: the great royal door in the middle (so called because it leads directly to the altar upon which the King of kings is sacrificed), the deacon's door to the right, and the door of the *proskomide* (preparation for Mass) upon the left, when viewing the structure from the standpoint of a worshipper in the body of the church.

Two pictures or icons must appear upon every iconostasis, no matter how humble, in the Greek church; the picture of Our Lord on the right of the royal door, and that of Our Lady upon the left. But in the finer churches of Russia, Greece, Turkey and the East, the iconostasis has a wealth of paintings lavished upon it. Besides the two absolutely necessary pictures, the whole screen is covered with them. On the royal door there is always the Annunciation and often the four Evangelists. On each of the other doors there are St. Michael and St. Gabriel. Beyond the deacon's door there is usually the saint to whom the church is dedicated, while at the opposite end there is either St. Nicholas of Myra or St. John the Baptist. Directly above the royal door is a picture of the Last Supper, and above that is often a large picture (*deisus*) of Our Lord sitting crowned upon a throne, clothed in priestly raiment, as King and High-priest. At the very top of the iconostasis is a large cross (often a crucifix in bas-relief), the

source of our salvation, and on either side of it are the pictures of Our Lady and of St. John.

Where the iconostasis is very lofty, as among the Slavonic nationalities, whether Orthodox or Catholic, the pictures upon it are arranged in tiers or rows across its entire length. Those on the lower ground tier have already been described; the first tier above that is a row of pictures commemorating the chief feasts of the Church, such as the Nativity, Annunciation, Transfiguration, etc.; above them is another tier of the twelve Apostles; and above them a tier containing the Prophets of the Old Law; and lastly the very top of the iconostasis. These pictures are usually painted in the stiff Byzantine manner, although in many Russian churches they have begun to use modern art; the Temple of the Saviour, in Moscow, is a notable example. The iconostases in the Greek (Hellenic) churches have never been so lofty and as full of paintings as those in Russia and other countries. A curious form of adornment of the icons or pictures has grown up in Russia and is also found in other parts of the East. Since the Orthodox Church would not admit sculptured figures on the inside of churches (although they often have numerous statues upon the outside) they imitated an effect of sculpture in the pictures placed upon the iconostasis which produces an incongruous effect upon the Western mind. The icon, which is generally painted upon wood, is covered except as to the face and hands with a raised relief of silver, gold, or seed pearls showing all the details and curves of the drapery, clothing and halo; thus giving a crude cameo-like effect around the flat painted face and hands of the icon.

The iconostasis is really an Oriental development in adorning the holy place about the Christian altar. Originally the altar stood out plain and severe in both the Oriental and Latin Rites. But in the Western European churches and cathedrals the Gothic church builders put a magnificent wall, the reredos, immediately behind the altar and heaped ornamentation, figures and carvings upon it until it became resplendent with beauty. In the East, however, the Greeks turned their attention to the barrier or partition dividing the altar and sanctuary from the rest of the church and commenced to adorn and beautify that, and thus gradually made it higher and covered it with pictures of the Apostles, Prophets, and saints. Thus the

Greek Church put its ornamentation of the holy place in front of the altar instead of behind it as in the Latin churches. In its present form in the churches of the Byzantine (and also the Coptic) Rite the iconostasis is comparatively modern, not older than the sixteenth or seventeenth centuries. It was never used in the Roman churches or any of the Latin churches of the West, and was unknown to the early Church. The modern chancel rail of the Latin Rite correctly represents the primitive barrier separating the altar from the people. In the great Gothic cathedrals the choir screen or rood screen may be said in a manner to be the analogue of the iconostasis, but that is the nearest approach to it in the Western Church. None of the historians or liturgical writers of the early or middle Greek Church ever mention the iconostasis. Indeed the name to-day is chiefly in Russian usage, for the meaning of the Greek word is not restricted merely to the altar screen, but is applied to any object supporting a picture. The word is first mentioned in Russian annals in 1528, when one was built by Macarius, Metropolitan of Novgorod.

In the early Greek churches there was a slight barrier about waist high, or even lower, dividing the altar from the people. This was variously know as κιγκλίς, grating, δρύφακτα, fence, διάστυλα, a barrier made of columns, according to the manner in which it was constructed. Very often pictures of the saints were affixed to the tops of the columns. When Justinian constructed the "great" church, St. Sophia, in Constantinople, he adorned it with twelve high columns (in memory of the twelve Apostles) in order to make the barrier or chancel, and over the tops of these columns he placed an architrave which ran the entire width of the sanctuary. On this architrave or cross-beam large disks or shields were placed containing the pictures of the saints, and this arrangement was called τέμπλον (*templum*), either from its fancied resemblance to the front of the old temples or as expressing the Christian idea of the shrine where God was worshipped. Every church of the Byzantine Rite eventually imitated the "great" church and so this open τέμπλον form of iconostasis began to be adopted among the churches of the East, and the name itself was used to designate what is now the iconostasis.

Many centuries elapsed before there was any approach towards making the solid partition which we find in the Greek

churches of to-day. But gradually the demand for greater adornment grew, and to satisfy it pictures were placed over the entire iconostasis, and so it began to assume somewhat the present form. After the Council of Florence (1438) when the last conciliar attempt at reunion of the Churches failed, the Greek clergy took great pleasure in building and adorning their churches as little like the Latin ones as possible, and from then on the iconostasis assumed the form of the wall-like barrier which it has at present. As its present form is merely a matter of development of Church architecture suitable and adapted to the Greek Rite, the iconostasis was continuously used by the Catholics as well as by the Orthodox.

HUNGARIAN CATHOLICS IN AMERICA

THE Kingdom of Hungary (Magyarország) comprises within its borders several races or nationalities other than the one from which it derives its name. Indeed the Hungarians are in the minority (or perhaps a bare majority) when contrasted with all the others combined; but they outnumber any one of the other races under the Hungarian Crown. It therefore frequently happens that immigrants to the United States coming from the Kingdom of Hungary, no matter what race they may be, are indiscriminately classed as Hungarians, even by persons fairly well informed. The Kingdom of Hungary, which is separate from Austria except in matters affecting foreign relations, comprises within its borders not only the Hungarians proper, but also the Slovaks, Ruthenians, Rumanians, Slavonians and Croatians, as well as a large number of Germans and some Italians. Representatives of all these races from the Hungarian Kingdom have emigrated to America. Their mother tongue is of Asiatic origin and is quite unlike any of the Indo-European languages in its vocabulary, structure, and grammatical forms. All its derivative words are made up from its own roots and for the most part are wholly native. Although it is surrounded and touched in social and business intercourse on every side by the various Slavonic tongues and by the Italian, German and Rumanian languages, besides having the church liturgy and university teaching in Latin, the Hungarian (Magyar) language has nothing in it resembling any of them, and has borrowed little or nothing from their various vocabularies. It remains isolated, almost without a relative in the realm of European linguistics. This barrier of language has rendered it exceedingly difficult for the Hungarian immigrant to acquire the English language and thereby readily assimilate American ideas and customs. Notwithstanding this drawback the Hungarian Americans have made progress of which every one may

well be proud. Although Count Beddy and his three companions, Bölöni, Wesselényi and Balogh, settled in America in 1831, immigration to the United States from Hungary may be said to have set in, after the revolution of 1848-49 in Hungary, by the coming of Louis Kossuth to the United States, in December, 1851, on the warship Mississippi, after the failure of his struggle for Hungarian liberties. He was accompanied by fifty of his compatriots and many of these remained and settled in various parts of the country. During the Civil War and the wars between Germany and Austria, more and more Hungarian immigrants arrived, but they were then for the most part reckoned as Austrians.

It was not until 1880 that the Hungarian immigration really set in. Between 1880 and 1898 about 200,000 Hungarians came to America. The reports of the Commissioner of Immigration show that the number of Hungarian (Magyar) immigrants from the year 1899 to July, 1909, amounted to 310,869. The greatest migration year was 1907, when 60,071 arrived. There are now about three-quarters of a million of them in the United States. They are scattered throughout the country from the Atlantic to the Pacific and fill every walk in life. This immigration, while caused in a great measure by an effort to better the condition of the Hungarian of humbler circumstances, has been largely stimulated by the agencies of the various European steamship companies, who have found it a paying business to spread tales of easily earned riches among dissatified Hungarian laborers. Peculiar political conditions, poverty among the agricultural classes, and high taxes have contributed to cause such immigration. But it cannot be said that a desire to emigrate to other lands is natural to the real Hungarian, for his country is not in the least overcrowded and its natural resources are sufficient to afford a decent livelihood for all its children. There are but few Hungarians emigrating from the southern, almost wholly Magyar, counties. They come either from the large cities or from localities where the warring racial struggles make the search for a new home desirable. While a very large part of this immigration to the United States is Catholic, yet the combined Protestant, Jewish, and indifferentist Hungarian immigrants outnumber them, so that the Catholics number not quite one-half of the total. The Hungarians in the City of New York are said to number over

100,000. They are numerous in New Jersey and Connecticut; and every city, mining town, iron works, and factory village in Pennsylvania has a large contingent; probably a third of the Hungarian population resides in that State. Cleveland and Chicago both have a very large Hungarian population, and they are scattered in every mining and manufacturing centre throughout Ohio, Indiana and Illinois, while West Virginia has numbers of them in its mining districts.

For a long time after the Hungarian immigration began no attention was paid, from the racial standpoint, to their spiritual needs as Catholics. They worshipped at German and Slavic churches and were undistinguishable from the mass of other foreign Catholics. During the eighties their spiritual welfare was occasionally looked after by priests of the Slavic nationalities in the larger American cities, for they could often speak Hungarian and thus get in touch with the people. About 1891 Bishop Horstmann of Cleveland secured for the Magyars of his city a Hungarian priest, Rev. Charles Böhm, who was sent there at his request by the Bishop of Vác to take charge of them. The year 1892 marks the starting-point of an earnest missionary effort among the Hungarian Catholics in this country. Father Böhm's name is connected with every temporal and spiritual effort for the benefit of his countrymen. Being the only priest whom the Hungarians could claim as their own, he was in demand in every part of the country and for over seven years his indefatigable zeal and capacity for work carried him over a vast territory from Connecticut to California, where he founded congregations, administered the sacraments, and brought the careless again into the Church. He built the first Hungarian church (St. Elizabeth's) in Cleveland, Ohio, as well as a large parochial school for 600 pupils, a model of its kind, and also founded the two Hungarian Catholic papers, "Szent Erzébet Hirnöke" and "Magyarok Vasárnapja." The second Hungarian church (St. Stephen's) was founded at Bridgeport, Connecticut, in 1897, and the third (St. Stephen's) at McKeesport, Pennsylvania, in 1899. Besides those named, the following Hungarian churches have been established: (1900) South Bend, Indiana; Toledo, Ohio; (1901) Fairport, Ohio; Throop, Pennsylvania; (1902) McAdoo and South Bethlehem, Pennsylvania; New York City, New York; Passaic, New Jersey; (1903) Alpha and Perth

Amboy, New Jersey; Lorain, Ohio; (1904) Chicago, Illinois; Cleveland (St. Imre's) and Dillonvale, Ohio; Trenton and New Brunswick, New Jersey; Connellsville, Pennsylvania; Pocahontas, Virginia; (1905) Buffalo, New York; Detroit, Michigan; Johnstown, Pennsylvania; (1906) Dayton, Ohio; South Norwalk, Connecticut; (1907) Newark and South River, New Jersey; Northampton, Pennsylvania; Youngstown, Ohio; (1908) East Chicago, Indiana; Columbus, Ohio; (1909) Philadelphia, Pennsylvania. There are about thirty Hungarian priests who minister to the spiritual wants of these congregations, but more priests are urgently needed in order effectually to reach their countrymen. Although there are nearly half a million Hungarian Catholics in the United States, including the native born, only thirty-three churches seem a faint proof of practical Catholicity; yet one must not forget that these Hungarian immigrants are scattered among a thousand different localities in this country, usually very far apart and in only small numbers in each place. Only in a few of the larger places, such as New York, Cleveland, Chicago, Bridgeport, is there a sufficiently large number to support a church and the priest in charge of it. Besides it has been found extremely difficult to procure Magyar priests suitable for missionary work among their countrymen here in America. An attempt has been made in various dioceses to supply the deficiency. In the Diocese of Columbus, Ohio, Rev. Roderic McEachen, of Barton, and Rev. Joseph Weigand, of Steubenville, have devoted themselves to the Magyar language and have become sufficiently conversant with it to meet the religious needs of their Hungarian parishioners. In Pocahontas, Virginia, Rev. Anthony Hoch, O. S. B., is familiar with this difficult language, having spent over a year in Hungary at the request of his superiors, in order to learn the Hungarian tongue. The late Bishop Tierney of Hartford, in order to meet the wants of his diocese, sent eight of his young clerics about two years ago to study theology and the Magyar language in Hungarian seminaries [six to Budapest and two to Karlsburg (Gyulyafehérvár)], where they are preparing for the priesthood and learning the language and customs of the people. Two of them have just returned, having been ordained at Budapest. It is not intended by this policy to place American priests over Hungarian congregations, but to supply mixed

congregations, where Hungarians are numerous, with priests who can speak their language and keep them in the practice of their religion.

While Catholic societies and membership in them are constantly increasing everywhere in this country, the Hungarian element can boast of only a relatively small progress. The Magyars have one Catholic Association (Szüz Mária Szövetség), with headquarters at Cleveland Ohio, which was founded in 1896 under the leadership of Rev. Charles Böhm, assisted by Joseph Pity, Francis Apáthy and John Weizer. This association has 2,500 members, comprising about eighty councils in different States. Besides being a religious organization it is also a benefit association providing life insurance for its members. There are also several other Catholic Hungarian benefit societies throughout the country, the largest being at Cleveland, Ohio, the Catholic Union (Szent Erzsébet Unió), with 800 members. There are many other non-Catholic Hungarian societies, to which Catholic Hungarians belong, the two largest being the Bridgeporti Szövetség with 250 councils and Verhovai Egylet with 130 councils. The Hungarian Reformed Church has also a church association based upon the same lines as the Catholic societies and with about the same membership. In 1907 the Hungarian National Federation (Amerikai Magyar Szövetség), an organization embracing all Magyars of whatsoever creed, was founded with great enthusiasm in Cleveland, its object being to care for the material interests and welfare of Hungarians in America. Julius Rudnyánsky, a noted Catholic poet and writer, was one of the founders. Despite its good intentions, it has failed to obtain the unqualified support of Hungarians throughout the country. The parochial schools established by the Hungarians have grown rapidly. The finest was built in Cleveland, Ohio, by Rev. Charles Böhm, and now contains 655 pupils. There are altogether (in 1909) twelve Hungarian parochial schools containing about 2,500 children. No attempt at any institutions of higher education has been made, nor are there any purely Hungarian teaching orders (male or female) in the United States to-day.

The first Hungarian paper was a little sheet called "Magyar Számüzottek Lapja" (Hungarian Exiles' Journal), which made its first appearance on October 15, 1853, and lived a few years.

The next one was "Amerikai Nenzetör" (American Guardsman) in 1884, which has long since ceased to exist. The "Szabadság" (Liberty) was founded in 1891 in Cleveland, Ohio, by Tilmér Kohányi, and is a flourishing daily published there and in New York. Catholic Hungarian journalism in America presents but a meagre history. Soon after the arrival of Father Böhm he started a religious weekly at Cleveland called "Magyarországi Szent Erzsébet Hirnöke" (St. Elizabeth's Hungarian Herald). Two years later this weekly developed into a full-fledged newspaper of eight pages, called "Magyarok Vasárnapja" (Hungarian Sunday News), and became quite popular. In the beginning of 1907 the Hungarian Catholic clergy, hoping to put Catholic journalism on a stronger foundation, held an enthusiastic meeting at Cleveland and took the "Magyarok Vasárnapja" under their joint control and selected as its editor Rev. Stephen F. Chernitzky, from whom in great part the facts for this article have been obtained. But notwithstanding his hard work in Catholic journalism the panic of 1907 deprived it of financial backing and it lost much of its patronage. At Cleveland there is also a Catholic weekly "Haladás" (Progress) started in 1909. Rev. Geza Messerschmiedt, of Passaic, New Jersey, is conducting a monthly Catholic paper, "Hajnal" (Dawn), and there is also another Catholic Hungarian monthly, "Magyar Zászló" (Hungarian Standard), published at McKeesport, Pennsylvania, by Rev. Colman Kovács. Other clergymen like Rev. Alexander Várlaky, of Bethlehem, Pennsylvania, and Rev. Louis Kovács, of New York City, have undertaken the task of keeping alive small Catholic weekly papers for the benefit of their countrymen.

A great many of the Hungarians in America are indifferentists and free-thinkers and from them the Liberals and Socialists are recruited. But a large number are Protestants of a Calvinistic type, somewhat similar to the various Presbyterian denominations in this country. Although actually less numerous than the Catholic Hungarians, they have more churches here. There are forty in all, consisting of thirty-nine Reformed churches and one Hungarian Lutheran congregation. One division of the Reformed Church is aided by the Reformed Board of Missions in Hungary, having under its control 19 churches and 20 ministers, while 8 churches of the other division are controlled and supported by the Board of

Home Missions of the Reformed Church in America, and 12 by the Presbyterian Church of America. The Lutheran congregation is located at Cleveland, Ohio. Too short a time has elapsed since the establishment of Hungarian Catholic churches in America to speak of the distinguished participants therein, except as they have been incidentally mentioned above, since nearly every one of those interested in spreading and keeping the Faith among the Hungarian immigrants is still alive and engaged in active work. There is also a slowly growing settlement of Hungarian colonists in three provinces of British Canada, Alberta, Saskatchewan and Manitoba, with headquarters at Winnipeg. Two of these farming centres have been named Esterház and Kaposvár, after towns in southwestern Hungary. Rev. M. Erdujhelyi undertook in 1908 to found churches in the country places for them, but was unsuccessful because of the great distances between their respective settlements. The spiritual welfare of the Magyar farmers and settlers has been chiefly taken in charge by three Canadian born priests, Rev. Agapite Pagé, Rev. Joseph Pirot and Rev. Francis Woodcutter, who undertook to acquire the Hungarian language and thus put themselves in close communication with the immigrant settlers.

SLAVS IN AMERICA

THE Slavic races have sent large numbers of their people to the United States and Canada, and this immigration is coming every year in increasing numbers. The earliest immigration began before the war of the States, but within the past thirty years it has become so great as quite to overshadow the Irish and German immigration of the earlier decades. For two-thirds of that period no accurate figures of tongues and nationalities were kept, the immigrants being merely credited to the political governments or countries from which they came, but within the past twelve years more accurate data have been preserved. During these years (1899-1910) the total immigration into the United States has been about 10,000,000 in round numbers, and of these the Slavs have formed about 22 per cent (actually 2,117,240), to say nothing of the increase of native-born Slavs in this country during that period, as well as the numbers of the earlier arrivals. Reliable estimates compiled from the various racial sources show that there are from five and a half to six millions of Slavs in the United States, including the native-born of Slavic parents. We are generaly unaware of these facts, because the Slavs are less conspicuous among us than the Italians, Germans, or Jews; their languages and their history are unfamiliar and remote, besides they are not so massed in the great cities of this country.

I.—Bohemians

These people ought really to be called *Chekh* (*Czech*), but are named Bohemians in Roman times. By a curious perversion of language, on account of various gypsies who about two centuries ago travelled westward across Bohemia and thereby came to be known in France as "Bohemians," the

word Bohemian came into use to designate one who lived an easy, careless life, unhampered by serious responsibilities. Such a meaning is, however, the very antithesis of the serious conservative Chekh character. The names of a few Bohemians are found in the early history of the United States. Augustyn Herman (1692), of Bohemia Manor, Maryland, and Bedrich Filip (Frederick Philipse, 1702), of Philipse Manor, Yonkers, New York, are the earliest. In 1848 the revolutionary uprisings in Austria sent many Bohemians to this country. In the eighteenth century the Moravian Brethren (Bohemian Brethren) had come in large numbers. The finding of gold in California in 1849-50 attracted many more, especially as serfdom and labor dues were abolished in Bohemia at the end of 1848, which left the peasant and workman free to travel. In 1869 and the succeeding years immigration was stimulated by the labor strikes in Bohemia, and on one occasion all the women workers of several cigar factories came over and settled in New York. About 60 per cent of the Bohemians and Moravians who have settled here are Catholics, and their churches have been fairly maintained. Their immigration during the past ten years has been 98,100, and in 1910 the number of Bohemians in the United States, immigrants and native born, was reckoned at 550,000. They have some 140 Bohemian Catholic churches and about 250 Bohemian priests; their societies, schools, and general institutions are active and flourishing.

II.—Bulgarians

This part of the Slavic race inhabits the present Kingdom of Bulgaria, and the Turkish provinces of Eastern Rumelia, representing ancient Macedonia. Thus it happens that the Bulgarians are almost equally divided between Turkey and Bulgaria. Their ancestors were the Bolgers or Bulgars, a Finnish tribe, which conquered, intermarried, and coalesced with the Slav inhabitants, and eventually gave their name to them. The Bulgarian tongue is in many respects the nearest to the Church Slavonic, and it was the ancient Bulgarian which Sts. Cyril and Methodius are said to have learned in order to evangelize the pagan Slavs. The modern Bulgarian language, written with Russian characters and a few additions, differs from the

other Slavic languages in that it, like English, has lost nearly every inflection, and, like Rumanian, has the peculiarity of attaching the article to the end of the word, while the other Slavic tongues have no article at all. The Bulgarians who have gained their freedom from Turkish supremacy in the present Kingdom of Bulgaria are fairly contented; but those in Macedonia chafe bitterly against Turkish rule and form a large portion of those who emigrate to America. The Bulgarians are nearly all of the Greek Orthodox Church; there are some twenty thousand Greek Catholics, mostly in Macedonia, and about 50,000 Roman Catholics. The Greek Patriarch of Constantinople has always claimed jurisdiction over the Bulgarian Orthodox Church, and he enforced his jurisdiction until 1872, when the Bulgarian exarch was appointed to exercise supreme jurisdiction. Since that time the Bulgarians have been in a state of schism to the patriarch. They are ruled in Bulgaria by a Holy Synod of their own, whilst the Bulgarian exarch, resident in Constantinople, is the head of the entire Bulgarian Church. He is recognized by the Russian Church, but is considered excommunicate by the Greek Patriarch, who, however, retained his authority over the Greek-speaking churches of Macedonia and Bulgaria.

Bulgarians came to the United States as early as 1890; but there were then only a few of them as students, mostly from Macedonia, brought hither by mission bodies to study for the Protestant ministry. The real immigration began in 1905, when it seems that the Bulgarians discovered America as a land of opportunity, stimulated probably by the Turkish and Greek persecutions then raging in Macedonia against them. The railroads and steel works in the West needed men, and several enterprising steamship agents brought over Macedonians and Bulgarians in large numbers. Before 1906 there were scarcely 500 to 600 Bulgarians in the country, and these chiefly in St. Louis, Missouri. Since then they have been coming at the rate of from 8,000 to 10,000 a year, until now (1911) there are from 80,000 to 90,000 Bulgarians scattered throughout the United States and Canada. The majority of them are employed in factories, railroads, mines, and sugar works. Granite City, Madison and Chicago, Illinois; St. Louis, Missouri; Indianapolis, Indiana; Steelton, Pennsylvania; Portland, Oregon, and New York City all have a considerable Bul-

garian population. They also take to farming and are scattered throughout the north-west. They now (1911) have three Greek Orthodox churches in the United States, at Granite City and Madison, Illinois, and at Steelton, Pennsylvania, as well as several mission stations. Their clergy consist of one monk and two secular priests; and they also have a church at Toronto, Canada. There are no Bulgarian Catholics, either of the Greek or Roman Rite, sufficient to form a church here. The Bulgarians, unlike the other Slavs, have no church or benefit societies or brotherhoods in America. They publish five Bulgarian papers, of which the "Naroden Glas," of Granite City is the most important.

III.—Croatians

These are the inhabitants of the autonomous or home-rule province of Croatia-Slavonia, in the south-western part of the Kingdom of Hungary, where it reaches down to the Adriatic Sea. It includes not only them, but also the Slavic inhabitants of Istria and Dalmatia, in Austria, and those of Bosnia and Herzegovina who are Catholic and use the Roman alphabet. In blood and speech the Croatians and Servians are practically one; but religion and politics divide them. The former are Roman Catholics and use the Roman letters; the latter are Greek Orthodox and use modified Russian letters. In many of the places on the border-line school children have to learn both alphabets. The English word "cravat" is derived from their name, it being the Croatian neckpiece which the south Austrian troops wore. Croatia-Slavonia itself has a population of nearly 2,500,000 and is about one-third the size of the State of New York. Croatia in the west is mountainous and somewhat poor, while Slavonia in the east is level, fertile and productive. Many Dalmatian Croats from seaport towns came here from 1850 to 1870. The original emigration from Croatia-Slavonia began in 1873, upon the completion of the new railway connections to the seaport of Fiume, when some of the more adventurous Croatians came to the United States. From the early eighties the Lipa-Krbava district furnished much of the emigration. The first Croatian settlements were made in Calumet, Michigan, while many of them became lum-

bermen in Michigan and stave-cutters along the Mississippi. Around Agram (Zágráb, the Croatian capital) the grape disease caused large destruction of vineyards and the consequent emigration of thousands. Later on emigration began from Varasdin and from Slavonia also, and now immigrants arrive from every county in Croatia-Slavonia. In 1899 the figures for Croatia-Slavonia were 2,923, and by 1907 the annual immigration had risen to 22,828, the largest number coming from Agram and Varasdin counties. Since then it has fallen off, and at the present time (1911) it is not quite 20,000. Unfortunately the governmental statistics do not separate the Slovenians from the Croatians in giving the arrivals of Austro-Hungarian immigrants, but the Hungarian figures of departures serve as checks.

The number of Croatians in the United Staes at present, including the native-born, is about 280,000, divided according to their origin as follows: from Croatia-Slavonia, 160,000; Dalmatia, 80,000; Bosnia, 20,000; Herzegovina, 15,000; and the remainder from various parts of Hungary and Servia. The largest group of them is in Pennsylvania chiefly in the neighborhood of Pittsburgh, and they number probably from 80,000 to 100,000. Illinois has about 45,000, chiefly in Chicago. Ohio has about 35,000, principally in Cleveland and the vicinity. Other considerable colonies are in New York, San Francisco, St. Louis, Kansas City and New Orleans. They are also in Montana, Colorado and Michigan. The Dalmatians are chiefly engaged in business and grape culture; the other Croatians are mostly laborers employed in mining, railroad work, steel mills, stockyards and stone quarries. Nearly all of these are Catholics, and they now have one Greek Catholic and sixteen Roman Catholic churches in the United States. The Greek Catholics are almost wholly from the Diocese of Krizevac (Crisium), and are chiefly settled at Chicago and Cleveland. They have some 250 societies devoted to church and patriotic purposes, and in some cases to Socialism, but as yet they have no very large central organization, the National Croatian Union with 29,247 members being the largest. They publish ten newspapers, among them two dailies, of which "Zajednicar," the organ of Narodne Hrvatske Zadjednice (National Croatian Union), is the best known.

IV.—Poles

The Poles came to the United States quite early in its history. Aside from some few early settlers, the American Revolution attracted such noted men as Kosciusko and Pulaski, together with many of their fellow-countrymen. The Polish Revolution of 1830 brought numbers of Poles to the United States. In 1851 a Polish colony settled in Texas, and called their settlement Panna Marya (Our Lady Mary). In 1860 they settled at Parisville, Michigan, and Polonia, Wisconsin. Many distinguished Poles served in the Civil War (1861-65) upon both sides. After 1873 the Polish immigration began to grow apace, chiefly from Prussian Poland. Then the tide turned and came from Austria, and later from Russian Poland. In 1890 they began to come in the greatest numbers from Austrian and Russian Poland, until the flow from German Poland has largely diminished. The immigration within the past ten years has been as follows: from Russia, 53 per cents; from Austria about 43 per cent; and only a fraction over 4 per cent from the Prussian or German portion. It is estimated that there are at present about 3,000,000 Poles in the United States, counting the native-born. It may be said that they are almost solidly Catholic; the dissident and disturbing elements among them being but comparatively small, while there is no purely Protestant element at all. They have one Polish bishop, about 750 priests, and some 520 churches and chapels, besides 335 schools. There are large numbers, both men and women, who are members of the various religious communities. The Poles publish some 70 newspapers, amongst them nine dailies, 20 of which are purely Catholic publications. Their religious and national societies are large and flourishing; and altogether the Polish element is active and progressive.

V.—Russians

The Russian Empire is the largest nation in Europe, and its Slavic inhabitants (exclusive of Poles) are composed of Great Russians or Northern Russians, White Russians or Western Russians, and the Little Russians (Ruthenians) or

Southern Russians. The Great Russians dwell in the central and northern parts of the empire around Moscow and St. Petersburg, and are so called in allusion to their stature and great predominance in number, government, and language. The White Russians are so called from the prevailing color of the clothing of the peasantry, and inhabit the provinces lying on the borders of Poland—Vitebsk, Mohileff, Minsk, Vilna, and Grodno. Their language differs but slightly from Great Russian, including towards Polish and Old Slavonic. The Little Russians (so called from their low stature) differ considerably from the Great Russians in language and customs, and they inhabit the Provinces of Kieff, Kharkoff, Tchernigoff, Poltava, Podolia, and Volhynia, and they are also found outside the Empire of Russia in Galicia, Bukovina, and Hungary. The Great Russians may be regarded as the norm of the Russian people. Their language became the language of the court and of literature, just as High German and Tuscan Italian did, and they form the overwhelming majority of the inhabitants of the Russian Empire. They are practically all Greek Orthodox, the Catholics in Russia being Poles or Germans where they are of the Roman Rite, and Little Russians (Ruthenians) where they are of the Greek Rite.

The Russians have long been settled in America, for Alaska was Russian territory before it was purchased by the United States in 1867. The Russian Greek Orthodox Church has been on American soil for over a century. The immigration from Russia is however composed of very few Russians. It is principally made up of Jews (Russian and Polish), Poles, and Lithuanians. Out of an average emigration of from 250,000 to 260,000 annually from the Russian Empire to the United States, 65 per cent have been Jews and only from three to five per cent actual Russians. Nevertheless the Russian peasant and working class are active emigrants, and the exodus from European Russia is relatively large. But it is directed eastward instead of to the west, for Russia is intent upon settling up her vast prairie lands in Siberia. Hindrances are placed in the way of those Russians (except the Jews) who would leave for America or the west of Europe, while inducements and advantages are offered for settlers in Siberia. For the past five years about 500,000 Russians have

annually migrated to Siberia, a number equal to one-half the immigrants yearly received by the United States from all sources. They go in great colonies and are aided by the Russian Government by grants of land, loans of money, and low transportation. New towns and cities have sprung up all over Siberia, which are not even on our maps, thus rivalling the American settlement of the Dakotas and the North-West. Many Russian religious colonists, other than the Jews, have come to America; but often they are not wholly of Slavic blood or are Little Russians (Ruthenians). It therefore happens that there are very few Russians in the United States as compared with other nationalities. There are, according to the latest estimates, about 75,000, chiefly in Pennsylvania and the Middle West. There has been a Russian colony in San Francisco for sixty years, and they are numerous in and around New York City.

The Russian Orthodox Church is well established here. About a third of the Russians in the United States are opposed to it, being of the anti-government, semi-revolutionary type of immigrant. But the others are enthusiastic in support of their Church and their national customs, yet their Church includes not only them but the Little Russians of Bukovina and a very large number of Greek Catholics of Galicia and Hungary whom they have induced to leave the Catholic and enter the Orthodox Church. The Russian Church in the United States is endowed by the Tsar and the Holy Governing Synod, besides having the support of Russian missionary societies at home, and is upon a flourishing financial basis in the United States. It now (1911) has 83 churches and chapels in the United States, 15 in Alaska, and 18 in Canada, making a total of 126 places of worship, besides a theological seminary at Minneapolis and a monastery at South Canaan, Pennsylvania. Their present clergy is composed of one archbishop, one bishop, 6 proto-priests, 89 secular priests, 2 archimandrites, 2 hegumens, and 18 monastic priests, making a total of 119, while they also exercise jurisdiction over the Servian and Syrian Orthodox clergy besides. Lately they took over a Greek Catholic sisterhood, and now have four Basilian nuns. The United States is now divided up into the following six districts of the Russian Church, intended to be the territory for future dioceses: New York and the New England States;

Pennsylvania and the Atlantic States; Pittsburgh and the Middle West; Western Pacific States; Canada, and Alaska. Their statistics of church population have not been published lately in their year-books, and much of their growth has been of late years by additions gained from the Greek Catholic Ruthenians of Galicia and Hungary, and is due largely to the active and energetic work and financial support of the Russian church authorities at St. Petersburg and Moscow.

They have the "Russkoye Pravoslavnoye Obshchestvo Vzaimopomoshchi" (Russian Orthodox Mutual Aid Society) for men, founded in 1895, now (1911) having 199 councils and 7,072 members, and the women's division of the same, founded in 1907, with 32 councils and 690 members. They publish two church papers, "American Orthodox Messenger," and "Svit"; although there are some nine other Russian papers published by Jews and Socialists.

VI.—Ruthenians

These are the southern branch of the Russian family, extending from the middle of Austria-Hungary across the southern part of Russia. The use of the adjective *russky* by both the Ruthenians and the Russians permits it to be translated into English by the word "Ruthenian" or "Russian." They are also called Little Russians (*Malorossiani*) in the Empire of Russia, and sometimes *Russniaki* in Hungary. The appellations "Little Russians" and "Ruthenians" have come to have almost a technical meaning, the former indicating subjects of the Russian Empire who are of the Greek Orthodox Church, and the latter those who are in Austria-Hungary and are Catholics of the Greek Rite. Those who are active in the Panslavic movement and are Russophiles are very anxious to have them called "Russians," no matter whence they come. The Ruthenians are of the original Russo-Slavic race, and gave their name to the peoples making up the present Russian Empire. They are spread all over the southern part of Russia, in the provinces of Kieff, Kharkoff, Tchernigoff, Poltava, Podolia, and Volhynia, but by force of governmental pressure and restrictive laws are being slowly made into Great Russians. Only within the past five years has the use of their

own form of language and their own newspapers and press been allowed by law in Russia. Nearly every Ruthenian author in the empire has written his chief works in Great Russian, because denied the use of his own language. They are also spread throughout the Provinces of Lublin, in Poland; Galicia and Bukovina, in Austria; and the Counties of Szepes, Saros, Abauj, Zemplin, Ung, Marmos, and Bereg, in Hungary. They have had an opportunity to develop in Austria and also in Hungary. In the latter country they are closely allied with the Slovaks, and many of them speak the Slovak language. They are all of the Greek Rite, and with the exception of those in Russia and Bukovina are Catholics. They use the Russian alphabet for their language, and in Bukovina and a portion of Galicia have a phonetic spelling, thus differing largely from Great Russian, even in words that are common to both.

Their immigration to America commenced in 1880 as laborers in the coal mines of Pennsylvania and Ohio, and has steadily increased ever since. Although they were the poorest class of peasants and laborers, illiterate for the most part and unable to grasp the English language or American customs when they arrived, they have rapidly risen in the scale of prosperity and are now rivalling the other nationalities in progress. Greek Ruthenian churches and institutions are being established upon a substantial basis, and their clergy and schools are steadily advancing. They are scattered all over the United States, and there are now (1911) between 480,000 and 500,000 of them, counting immigrants and native born. Their immigration for the past five years has been as follows: 1907, 24,081; 1908, 12,361; 1909, 15,808; 1910, 27,907; 1911, 17,724; being an average of 20,000 a year. They have chiefly settled in the State of Pennsylvania, over half of them being there; but Ohio, New York, New Jersey, and Illinois have large numbers of them. The Greek Rite in the Slavonic language is firmly established through them in the United States, but they suffer greatly from Russian Orthodox endeavors to lead them from the Catholic Church, as well as from frequent internal dissensions (chiefly of an old-world political nature) among themselves. They have 152 Greek Catholic churches, with a Greek clergy consisting of a Greek Catholic bishop who has his seat at Philadelphia, but with-

out diocesan powers at yet, and 127 priests, of whom 9 are Basilian monks. During 1911 Ruthenian Greek Catholic nuns of the Order of St. Basil were introduced. The Ruthenians have flourishing religious mutual benefit societies, which also assist in the building of Greek churches. The "Soyedineniya Greko-Katolicheskikh Bratstv" (Greek Catholic Union) in its senior division has 509 brotherhoods or councils and 30,255 members, while the junior division has 226 brotherhoods and 15,200 members; the "Russky Narodny Soyus" (Ruthenian National Union) has 301 brotherhoods and 15,200 members; while the "Obshchestvo Russkikh Bratstv" (Society of Russian Brotherhood) has 129 brotherhoods and 7,350 members. There are also many Ruthenians who belong to Slovak organizations. The Ruthenians publish some ten papers, of which the "Amerikansky Russky Viestnil," "Svoboda," and "Dushpastyr" are the principal ones.

VII.—Servians

This designation applies not only to the inhabitants of the Kingdom of Servia, but includes the people of the following countries forming a geographical although not a political whole: southern Hungary, the Kingdoms of Servia and Montenegro, the Turkish Provinces of Kossovo, Western Macedonia and Novi-Bazar, and the annexed Austrian provinces of Bosnia and Herzegovina. The last two provinces may be said to furnish the shadowy boundary line between the Croatians and the Servians. The two peoples are ethnologically the same, and the Servian and Croatian languages are merely two dialects of the same Slavic tongue. Servians are sometimes called the *Shtokavski,* because the Servian word for "what" is *shto,* while the Croats use the word *cha* for "what," and Croatians are called *Chakavski.* The Croatians are Roman Catholics and use the Roman alphabet (*latinica*), whilst the Servians are Greek Orthodox and use the Cyrillo-Russian alphabet (*cirilica*), with additional signs to express special sounds not found in the Russian. Servians who happen to be Roman Catholics are called *Bunjevaci* (disturbers, dissenters).

Servian immigration to the United States did not commence

until about 1892, when several hundred Montenegrins and Servians came with the Dalmatians and settled in California. It began to increase largely in 1903 and was at its highest in 1907. They are largely settled in Pennsylvania, Ohio, and Illinois. There are no governmental statistics showing how many Servians come from Servia and how many from the surrounding provinces. The Servian Government has established a special consular office in New York City to look after Servian immigration. There are now (1911) about 150,000 Servians in the United States. They are located as follows: New England States, 25,000; Middle Atlantic States, 50,000; Middle Western States, 25,000; Western and Pacific States, 25,000; and the remainder throughout the Southern States and Alaska. They have brought with them their Orthodox clergy, and are at present affiliated with the Russian Orthodox Church here, although they expect shortly to have their own national bishop. They now (1911) have in the United States 20 churches (of which five are in Pennsylvania) and 14 clergy, of whom 8 are monks and 6 seculars. They publish eight newspapers in Servian, of which "Amerikanski Srbobran," of Pittsburgh, "Srbobran," of New York, and "Srpski Galsnik," of San Francisco, are the most important. They have a large number of church and patriotic societies, of which the Serb Federation "Sloga" (Concord) with 131 *drustva* or councils and over 10,000 members and "Prosvjeta" (Progress), composed of Servians from Bosnia and Herzegovina, are the most prominent.

VIII.—Slovaks

These occupy the north-western portion of the Kingdom of Hungary upon the southern slopes of the Carpathian mountains, ranging over a territory comprising the Counties of Poszony, Nyitra, Bars, Hont, Zólyom, Trencsén, Turocz, Arva, Liptó, Szepes, Sáros, Zemplin, Uug, Albauj, Gömör, and Nógrad. A well-defined ethnical line is all that divides the Slovaks from the Ruthenians and the Magyars. Their language is almost the same as the Bohemian, for they received their literature and their mode of writing it from the Bohemians, and even now nearly all the Protestant Slovak literature is from Bohemian sources. It

must be remembered, however, that the Bohemians and Moravians dwell on the northern side of the Carpathian mountains in Austria, whilst the Slovaks are on the south of the Carpathians and are wholly in Hungary. Between the Moravians and the Slovaks, dwelling so near to one another, the relationship was especially close. The Slovak and the Moravian people were among those who first heard the story of Christ from the Slavonic apostles Sts. Cyril and Methodius, and at one time their tribes must have extended down to the Danube and the southern Slavs. The Magyars (Hungarians) came in from Asia and the East, and like a wedge divided this group of northern Slavs from those on the south.

The Slovaks have had no independent history and have endured successively Polish rule, Magyar conquest, Tatar invasions, German invading colonization, Hussite raids from Bohemia, and the dynastic wars of Hungary. In 1848-49, when revolution and rebellion were in the air, the Hungarians began their war against Austria; the Slovaks in turn rose against the Hungarians for their language and national customs, but on the conclusion of peace they were again incorporated as part of Hungary without any of their rights recognized. Later they were ruthlessly put down when they refused to carry out the Hungarian decrees, particularly as they had rallied to the support of the Austrian throne. In 1861 the Slovaks presented their famous Memorandum to the Imperial Throne of Austria, praying for a bill of rights and for their autonomous nationality. Stephen Moyses, the distinguished Slovak Catholic bishop, besought the emperor to grant national and language rights to them. The whole movement awoke popular enthusiasm, Catholics and Protestants working together for the common good. In 1862 high schools were opened for Slovaks; the famous "Slovenska Matica," to publish Slovak books and works of art and to foster the study of the Slovak history and language, was founded; and in 1870 the Catholics also founded the "Society of St. Voytech," which became a powerful helper. Slovak newspapers sprang into existence and 150 reading clubs and libraries were established. After the defeat of the Austrian arms at Sadowa in 1866, pressure was resumed to split the empire into two parts, Austrian and Hungarian, each of which was practically independent. The Slovaks thenceforth came wholly

under Hungarian rule. Then the Law of Nationalities was passed which recognized the predominant position of the Magyars, but gave some small recognition to the other minor nationalities, such as the Slovaks, by allowing them to have churches and schools conducted in their own language.

In 1878 the active Magyarization of Hungary was undertaken. The doctrine was mooted that a native of the Kingdom of Hungary could not be a patriot unless he spoke, thought, and felt as a Magyar. A Slovak of education who remained true to his ancestry (and it must be remembered that the Slovaks were there long before the Hungarians came) was considered deficient in patriotism. The most advanced political view was that a compromise with the Slovaks was impossible; that there was but one expedient, to wipe them out as far as possible by assimilation with the Magyars. Slovak schools and institutions were ordered to be closed, the charter of the "Matica" was annulled, and its library and rich historical and artistic collections, as well as its funds, were confiscated. Inequalities of every kind before the law were devised for the undoing to the Slovaks and turning them into Hungarians; so much so that one of their authors likened them to the Irish in their troubles. The Hungarian authorities in their endeavor to suppress the Slovak nationality went even to the extent of taking away Slovak children to be brought up as Magyars, and forbade them to use their language in school and church. The 2,000,000 Catholic Slovaks clung to their language and Slavic customs, but the clergy were educated in their seminaries through the medium of the Magyar tongue and required in their parishes to conform to the state idea. Among the 750,000 Protestant Slovaks the Government went even further by taking control of their synods and bishops. Even Slovak family names were changed to Hungarian ones, and preferment was only through Hungarian channels. Naturally, religion decayed under the stress and strain of repressed nationality. Slovak priests did not perform their duties with ardor or diligence, but confined themselves to the mere routine of canonical obligation. There are no monks or religious orders among the Slovaks and no provision is made for any kind of community life. Catechetical instruction is at a minimum and is required to be given whenever possible through the medium of the Hungarian language.

There is no lack of priests in the Slovak country, yet the practice of solemnizing the reception of the first communion by the children is unknown and many other forms of Catholic devotion are omitted. Even the Holy Rosary Society was dissolved, because its devotions and proceedings were conducted in Slovak. The result of governmental restriction of any national expression has been a complete lack of initiative on the part of the Slovak priesthood, and it is needless to speak of the result upon their flocks. In the eastern part of the Slovak territory where there were Slovak-speaking Greek Catholics, they fared slightly better in regard to the attempts to make them Hungarians. There the liturgy was Slavonic and the clergy who used the Magyar tongue still were in close touch with their people through the offices of the Church. All this pressure on the part of the authorities tended to produce an active Slovak emigration to America, while bad harvests and taxation also contributed.

A few immigrants came to America in 1864 and their success brought others. In the late seventies the Slovak exodus was well marked, and by 1882 it was sufficiently important to be investigated by the Hungarian Minister of the Interior and directions given to repress it. The American immigration figures indicate the first important Slovak influx in 1873 when 1300 immigrants came from Hungary, which rose to 4000 in 1880 and to nearly 15,000 in 1884, most of them settling in the mining and industrial regions of Pennsylvania. At first they came from the Counties of Zemplin, Saros, Szepes, and Ung, where there were also many Ruthenians. They were called "Huns" or "Hunkies," and were used at first to fill the places left vacant by strikers. They were very poor and willing to work for little when they arrived, and were accordingly hated by the members of the various unions. The Slovak girls, like the Irish, mostly went into service, and because they had almost no expense for living managed to earn more than the men. To-day the Slovaks of America are beginning to possess a national culture and organization, which presents a striking contrast to the cramped development of their kinsmen in Hungary. Their immigration of late years has ranged annually from 52,368 in 1905 to 33,416 in 1910. Altogether it is estimated that there are now some 560,000 Slovaks in the United States, including the native born. They

are spread throughout the country, chiefly in the following States: Pennsylvania, 270,000; Ohio, 75,000; Illinois, 50,000; New Jersey, 50,000; New York, 35,000; Connecticut, 20,000; Indiana, 15,000; Missouri, 10,000; whilst they range from 5,000 to a few hundreds in the other States. About 450,000 of them are Roman Catholics, 10,000 Greek Catholics and 95,000 Protestants.

The first Slovak Catholic church in the United States was founded by Rev. Joseph Kossalko at Streator, Illinois, and was dedicated 8 Dec., 1883. Following this he also built St. Joseph's Church at Hazleton, Pennsylvania, in 1884. In 1889 Rev. Stephen Furdek founded the Church of St. Ladislas at Cleveland, Ohio, together with a fine parochial school, both of which were dedicated by Bishop Gilmour. The American bishops were anxious to get Slovak priests for the increasing immigration, and Bishop Gilmour sent Father Furdek to Hungary for that purpose. The Hungarian bishops were unwilling to send Slovak priests at first, but as immigration increased they acceded to the request. At present (1911) the Catholic Slovaks have a clergy consisting of one bishop (Rt. Rev. J. M. Koudelka) and 104 priests, and have 134 churches situated as follows: in Pennsylvania, 81 (Dioceses of Altoona, 10; Erie, 4; Harrisburg, 3; Philadelphia, 15; Pittsburgh, 35; and Scranton, 14); in Ohio, 14 (in the Diocese of Cleveland, 12, and Columbus, 2); in Illinois, 10 (in the Archdiocese of Chicago, 7; and Peoria, 3); in New Jersey, 11 (in the Diocese of Newark, 7; and Trenton, 4); in New York, 6; and in the States of Connecticut, 3; Indiana, 2; Wisconsin, 2; and Minnesota, Michigan, Missouri, Alabama, and West Virginia, one each. Some of the Slovak church buildings are very fine specimens of church architecture. There are also 36 Slovak parochial schools, that of Our Lady Mary in Cleveland having 750 pupils. They have also introduced an American order of Slovak nuns, the Sisters of Saints Cyril and Methodius, who are established under the direction of Bishop Hoban in the Diocese of Scranton, where they have four schools.

The Protestant Slovaks followed the example of the Catholics and established their first church at Streator, Illinois, in 1885, and later founded a church at Minneapolis, in 1888, and from 1890 to 1894 three churches in Pennsylvania. They now have in the United States 60 Slovak churches and congrega-

tions (of which 28 are in Pennsylvania), with 34 ministers (not including some 5 Presbyterian clergymen), who are organized under the name of "The Slovak Evangelical Lutheran Synod of America." The Slovaks have a large number of organizations. The principal Catholic ones are: Prva Katolícka Slovenská Jednota (First Slovak Catholic Union), for men, 33,000 members; Pennsylvánska Slovenská Rimsko a Grécko Katolícka Jednota (Pennsylvania Slovak Roman and Greek Catholic Union), 7,500 members; Prva Katolícka Slovenská Ženská Jednota (First Catholic Slovak Women's Union), 12,000 members; Pennsylvánska Slovenská Ženská Jednota (Pennsylvania Slovak Women's Union), 3,500 members; Živena (Women's League), 6,000 members. There are also: Národný Slovenský Spolok (National Slovak Society), which takes in all Slovaks except Jews, 28,000 members; Evanjelícka Slovenská Jednota (Evangelical Lutheran Slovak Union), 8,000 members; Kalvinsá Slovenská Jednota (Presbyterian Slovak Union) 1,000 members; Neodvislý Národny Slovenský Spolok (Independent National Slovak Society), 2,000 members. They also have a large and enterprising Press, publishing some fourteen papers. The chief ones are: "Slovenský Denník" (Slovak Journal), a daily, of Pittsburgh; "Slovak v Amerike" (Slovak in America), of New York; "Narodne Noviny" (National News), a weekly, of Pittsburgh, Pennsylvania, with 38,000 circulation; "Jednota" (The Union), also a weekly, of Middletown, Pennsylvania, with 35,000 circulation; and "Bratstvo" (Brotherhood), of Wilkesbarre, Pennsylvania. There are also Protestant and Socialistic Slovak journals, whose circulation is small. Among the distinguished Slovaks in the United States may be mentioned Rev. Joseph Murgas, of Wilkesbarre, who, in addition to his work among his people, has perfected several inventions in wireless telegraphy and is favorably known in other scientific matters.

IX.—Slovenes

These come chiefly from south-western Austria, from the Provinces of Carniola (*Kranjsko;* Ger., *Krain*), Carinthia (*Koroško;* Ger., *Kärnten*), and Styria (*Štajersko;* Ger., *Steiermark*); as well as from Resia (*Resja*) and Udine

(*Videm*) in north-eastern Italy, and the Coast Lands (*Primorsko*) of Austria-Hungary. Their neighbors on the south-west are Italians; on the west and north, Germans; on the east, Germans and Magyars; and towards the south, Italians and their Slavic neighbors, the Croatians. Most of them are bilingual, speaking not only the Slovenian but also the German language. For this reason they are not so readily distinguishable in America as the other Slavs, and have less trouble in assimilating themselves. At home the main centres of their language and literature have been Laibach (Ljubljana), Klagenfurt (Celovec), Graz (Gradec), and Görz (Gorica), the latter city being also largely Italian. In America they are sometimes known as Austrians, but are more often known as "Kraimer," that being the German adjective of *Krain* (Carniola), from whence the larger number of them come to the United States; sometimes the word has even been mispronounced and set down as "Griner." The Slovenes became known somewhat early in the history of the United States. Father Frederic Baraga was among the first of them to come here in 1830, and began his missionary work as a priest among the Indians of Michigan, Wisconsin and Minnesota, and finally became the first bishop of Marquette, Michigan. He studied the Indian languages and wrote their grammars and history in his various English, German and Slovenian works. He also published several catechisms and religious works in Slovenian, and brought over several other Slovenian priests.

In Calumet, Michigan, the Slovenes settled as early as 1856; they first appeared in Chicago and in Iowa about 1863, and in 1866 they founded their chief farming colony in Brockway, Minnesota. Here they still preserve their own language and all their minute local peculiarities. They came to Omaha in 1868, and in 1873 their present large colony in Joliet, Illinois, was founded. Their earliest settlement in New York was towards the end of 1878, and gradually their numbers have increased until they have churches in Haverstraw and Rockland Lake, where their language is used. They have also established farm settlements in Iowa, South Dakota, Idaho, Washington, and in additional places in Minnesota. Their very active immigration began in 1892, and has been (1900-1910) at the rate of from 6,000 to 9,000 annually, but has lately fallen off. The official government statistics class them along

with the Croatians. There are now (1911) in the United States a little over 120,000 Slovenes; practically all of them are Catholics, and with no great differences or factions among them. There is a leaning towards Socialism in the large mining and manufacturing centres. In Pennsylvania there are about 30,000; in Ohio, 15,000; in Illinois, 12,000; in Michigan, 8,000; in Minnesota, 12,000; in Colorado, 10,000; in Washington, 10,000; in Montana, 5,000; in California, 5,000; and in fact there are Slovenes reported in almost every state and territory except Georgia. Their immigration was caused by the poverty of the people at home, especially as Carniola is a rocky and mountainous district without much fertility, and neglected even from the times of the Turkish wars. Latterly the institution of Raffeisen banks, debt-paying and mutual aid associations, introduced among the people by the Catholic party (Slovenska Ljudska Stranka), has diminished immigration and enabled them to live more comfortably at home.

The Slovenes are noted for their adaptability, and have given many prominent missionary leaders to the Church in the United States. Among them are Bishops Baraga, Mrak and Vertin (of Marquette), Stariha (of Lead), and Trobec (of St. Cloud); Monsignori Stibil, Buh and Plut; Abbot Bernard Locnika, O.S.B.; and many others. There are some ninety-two Slovenian priests in the United States, and twenty-five Slovenian churches. Many of their churches are quite fine, especialy St. Joseph's, Joliet, Illinois; St. Joseph's Calumet, Michigan; and Sts. Cyril and Methodius, Sheboygan, Wisconsin. There are also mixed parishes where the Slovenes are united with other nationalities, usually with Bohemians, Slovaks, or Germans. There are no exclusively Slovenian religious communities. At St. John's, Minnesota, there are six Slovenian Benedictines, and at Rockland Lake, New York, three Slovenian Franciscans, who are undertaking to establish a Slovenian and Croatian community. From them much of the information herein has been obtained. The Franciscan nuns at Joliet, Illinois, have many Slovenian sisters; at Kansas City, Kansas, there are several Slovenian sisters engaged in school work; and there are some Slovenians among the Notre Dame Sisters of Cleveland, Ohio. Archbishop Ireland, of St. Paul, Minnesota, sent to Austria for Slovenian seminarians to finish their education here, and also appointed three Slovenian priests

as professors in his diocesan seminary, thus providing a Slovenian-American clergy for their parishes in his province.

There are several church and benevolent organizations among the Slovenians in America. The principal ones are: Kranjsko Slovenska Katoliška Jednota (Krainer Slovenian Catholic Union), organized in April, 1894, now having 100 councils and a membership of 12,000; Jugoslovenska Katoliška Jednota (South Slovenian Catholic Union), organized in January, 1901, having 90 councils and 8,000 members; besides these there are also Slovenska Zapadna Zveza (Slovenian Western Union), with 30 councils and about 3,000 members, Društva Sv. Barbara (St. Barbara Society), with 80 councils, chiefly among miners, and the semi-socialistic Delvaska Podporna Zveza (Workingmen's Benevolent Union), with 25 councils and a considerable membership. There are also Sv. Rafaelova Družba (St. Raphael's Society), to assist Slovenian immigrants, founded by Father Kasimir, O.F.M., and the Society of Sts. Cyril and Methodius, to assist Slovenian schools, as well as numerous singing and gymnastic organizations. The Slovenians publish ten newspapers in the United States. The oldest is the Catholic weekly, "Amerikanski Slovenec" (American Slovene), established in 1891 at Joliet, and it is the organ of the Krainer Slovenian Catholic Union. "Glas Naroda" (Voice of the People), established in 1892 in New York City, is a daily paper somewhat liberal in its views, but it is the official organ of the South Slavonic Catholic Union and the St. Barbara Society. "Ave Maria" is a religious monthly, published by the Franciscans of Rockland Lake, New York. "Glasnik" (The Herald) is a weekly of Calumet, Michigan; as are also "Edinost" (Unity), of Pittsburgh, Pennsylvania; "Clevelandska Amerika," of Cleveland, Ohio; "Narodni Vestnik" (People's Messenger), of Duluth, Minnesota; and "Slovenski Narod" (Slovenian People), of Pueblo, Colorado. There are also two purely Socialistic weeklies in Chicago: "Proletarec" (Proletarian) and "Glas Svobode" (Voice of Freedom). A very fine work, "Amerika in Amerikanci" (America and the Americans), descriptive of all the United States and Slovenian life and development here, has been published by Father J. M. Trunk at Klagenfurt, Austria.

SLAVONIC LANGUAGE AND LITURGY

ALTHOUGH the Latin holds the chief place among the liturgical languages in which the Mass is celebrated and the praise of God recited in the Divine Offices, yet the Slavonic language comes next to it among the languages widely used throughout the world in the liturgy of the Church. Unlike the Greek or the Latin languages, each of which may be said to be representative of a single rite, it is dedicated to both the Greek and the Roman Rites. Its use, however, is far better known throughout Europe as an expression of the Greek Rite; for it is used amongst the various Slavic nationalities of the Byzantine Rite, whether Catholic or Orthodox, and in that form is spread among 115,000,000 people; but it is also used in the Roman Rite along the eastern shores of the Adriatic Sea in Dalmatia and in the lower part of Croatia among about 100,000 Catholics there. Whilst the Greek language is the norm and the original of the Byzantine or Greek Rite, its actual use as a church language is limited to a comparatively small number, reckoning by population. The liturgy and offices of the Byzantine Church were translated from the Greek into what is now Old Slavonic (or Church Slavonic) by Sts. Cyril and Methodius about the year 866 and the period immediately following. St. Cyril is credited with having invented or adapted a special alphabet which now bears his name (Cyrillic) in order to express the sounds of the Slavonic language, as spoken by the Bulgars and Moravians of his day.

Later on St. Methodius translated the entire Bible into Slavonic and his disciples afterwards added other works of the Greek saints and the canon law. These two brother saints always celebrated Mass and administered the sacraments in the Slavonic language. News of their successful missionary work among the pagan Slavs was carried to Rome along with complaints against them for celebrating the rites of the Church in

the heathen vernacular. In 868 Saints Cyril and Methodius were summoned to Rome by Nicholas I, but arriving there after his death they were heartily received by his successor, Adria II, who approved of their Slavonic version of the liturgy. St. Cyril died in Rome in 869 and is buried in the Church of San Clemente. St. Methodius was afterwards consecrated Archbishop of Moravia and Pannonia and returned thither to his missionary work. Later on he was again accused of using the heathen Slavonic language in the celebration of the Mass and in the sacraments. It was a popular idea then, that as there had been three languages, Hebrew, Greek, and Latin, inscribed over Our Lord on the cross, it would be sacrilegious to use any other language in the service of the Church. St. Methodius appealed to the Pope and in 879 he was again summoned to Rome, before John VIII, who after hearing the matter sanctioned the use of the Slavonic language in the Mass and the offices of the Church, saying among other things: "We rightly praise the Slavonic letters invented by Cyril, in which praises to God are set forth, and we order that the glories and deeds of Christ Our Lord be told in that same language. Nor is it in any wise opposed to wholesome doctrine and faith to say Mass in that same Slavonic language (Nec sanæ fidei vel doctrinæ aliquid obstat missam in eadem slavonica lingua canere), or to chant the holy gospels or divine lessons from the Old and New Testaments duly translated and interpreted therein, or the other parts of the divine office: for He who created the three principal languages, Hebrew, Greek and Latin, also made the others for His praise and glory" (Boczek, Codex, tom. I, pp. 43-44). From that time onward the Slavonic tongue was firmly fixed as a liturgical language of the Church, and was used wherever the Slavic tribes were converted to Christianity under the influence of monks and missionaries of the Greek Rite. The Cyrillic letters used in writing it are adaptations of uncial Greek alphabet, with the addition of a number of new letters to express sounds not found in the Greek language. All Church books in Russia, Servia, Bulgaria, or Austria-Hungary (whether used in the Greek Catholic or the Greek Orthodox Churches) are printed in the old Cyrillic alphabet and in the ancient Slavonic tongue.

But even before St. Cyril invented his alphabet for the Slavonic language there existed certain runes or native characters

in which the southern dialect of the language was committed to writing. There is a tradition, alluded to by Innocent XI, that they were invented by St. Jerome as early as the fourth century; Jagič, however, thinks that they were really the original letters invented by St. Cyril and afterwards abandoned in favor of an imitation of Greek characters by his disciples and successors. This older alphabet, which still survives, is called the Glagolitic (from *glagolati,* to speak, because the rude tribesmen imagined that the letters spoke to the reader and told him what to say), and was used by the southern Slavic tribes and now exists along the Adriatic highlands. The Slavonic which is written in the Glagolitic characters is also the ancient language, but it differs considerably from the Slavonic written in the Cyrillic letters. In fact it may be roughly compared to the difference between the Gaelic of Ireland and the Gaelic of Scotland. The Roman Mass was translated into this Slavonic shortly after the Greek liturgy had been translated by Sts. Cyril and Methodius, so that in the course of time among the Slavic peoples the southern Slavonic written in Glagolitic letters became the language of the Roman Rite, while the northern Slavonic written in Cyrillic letters was the language of the Greek Rite. The prevailing use of the Latin language and the adoption of the Roman alphabet by many Slavic nationalities caused the use of the Glagolitic to diminish and Latin to gradually take its place. The northern Slavic peoples, like the Bohemians, Poles and Slovaks, who were converted by Latin missionaries, used the Latin in their rite from the very first. At present the Glagolitic is only used in Dalmatia and Croatia. Urban VIII in 1631 definitively settled the use of the Glagolitic-Slavonic missal and office-books in the Roman Rite, and laid down rules where the clergy of each language came in contact with each other in regard to church services. Leo XIII published two editions of the Glagolitic Missal.

The liturgy used in the Slavonic language, whether of Greek or Roman Rite, offers no peculiarities differing from the original Greek or Latin sources. The Ruthenians have introduced an occasional minor modification, but the Orthodox Russians, Bulgarians and Servians substantially follow the Byzantine liturgy and offices in the Slavonic version. The Glagolitic Missal, Breviary, and ritual follow closely the Roman liturgi-

cal books, and the latest editions contain the new offices authorized by the Roman congregations. The casual observer could not distinguish the Slavonic priest from the Latin priest when celebrating Mass or other services, except by hearing the language as pronounced aloud.

GREEK CATHOLICS IN AMERICA

THE Uniat churches of the Byzantine or Greek Rite were almost unknown to the United States some twenty-five years ago. Occasionally a priest of that rite from Syria came to America to ask assistance for his people who were struggling amid the Moslems, but while his visit was a matter of curiosity, his rite and the peoples who followed it were wholly unknown to American Catholics. Today, however, emigration has increased to such an extent and is drawn from so many lands and peoples that there are representatives of most of the Eastern rites in America, and particularly those of the Greek Rite. These have lately arrived in large numbers and have erected their churches all over the country. The chief races which have brought the Greek Rite with them to the United States are the various Slavs of Austria-Hungary, and they are now approaching such a position of material well-being and intellectual development as to be reckoned with as one of the factors of Catholic life in the United States. Other races have also brought the Greek Rite with them and established it where they have settled. The advent of the Slavs into the United States really commenced about 1879-1880. Those of the Greek Rite came from the north eastern portion of the Austro-Hungarian monarchy, where they inhabited chiefly the northern and southern slopes of the Carpathian Mountains, which form the boundary line between Galicia and Hungary. The first of the newcomers were miners in the coal districts. During the troublous times in Pennsylvania, from 1871 to 1879, when the "Molly Maguires" terrorized the mining districts and practically defied the authority of the State, the various coal companies determined to look abroad for foreign labor to replace their lawless workmen, and so they introduced the Austrian Slav to the mining regions of Pennsylvania. His success in wage-earning induced his countrymen to follow, and the coal companies and iron-

masters of Pennsylvania were quick to avail themselves of the new and less costly labor. This was before any of the present contract labor laws were enacted. The Slav was willing to work for longer hours than the English-speaking laborer, to perform heavier work, and to stolidly put up with inconveniences which his predecessor would not brook. He came from a land in which he had originally been a serf (serfdom was abolished in Austria-Hungary in 1848, and in Russia in 1861), then a degraded poverty-stricken peasant with hardly anything to call his own, and it was no wonder that America seemed to offer him boundless opportunity to earn a living and improve his condition. At first he was a cheap man; but in the course of a very short time the Slav became not a mere pair of strong hands, but a skilled worker, and as such he drove out his competitors, and his success drew still more of his countrymen across the sea. In the anthracite coal region of Pennsylvania there were in 1880 but some 1,900 Slavs; in 1890, over 40,000; and in 1900, upwards of 81,000. The same proportion holds good of the bituminous coal-mining districts and of the iron regions in that and other States. Taking simply the past four years (1905-1908), the immigration of the Slovaks and Ruthenians, both of the Greek Catholic Rite, has amounted to 215,972. This leaves out of consideration the immigration (147,675) of the Croatians and Slavonians for the same period, though a considerable portion of them are also of the Greek Rite. These Slavs brought with them their Greek Catholic rites and practices, but they were illiterate, ignorant, the poorest of the poor, and knew nothing of the English language. Herding together in camps and settlements, and working like serfs at the most exhausting labor, they had but little opportunity to improve themselves or to learn the language, customs and ways of the Americans around them, while both American and foreign-born Catholics failed to recognize in them fellow-Catholics, and so passed them scornfully by, and the American of the older stock and anti-Catholic prejudices too often held them in supreme contempt. Yet as soon as they gathered some little substance and formed a settled community they sent for their clergy. When these arrived, they, too, were often imbued with national and racial prejudices, and knew too little of the English language and American ideas and customs to initiate immediately the progress of their people, yet

they created for them churches, schools, and a branch of their native literature upon American soil, and gradually brought them into touch with the people around them. In this they were seconded by many educated laymen who also followed their countrymen, and the result has been that the Greek Rite has now been established in the United States much more solidly and with greater virility than it is in many of the dioceses in south-eastern Europe. Other races and nationalities have also established themselves besides the Slavs; and there are in America also the Rumanians, the Syrians and the Italians who follow the Greek Rite. But the people who have been foremost and most enthusiastic in the support of and devotion to their Oriental Rite are the so-called Ruthenians, a name used to designate the Ruthenians proper and also those Slovaks who are their immediate neighbors. In order to understand fully their position and relations in America, some of their history and peculiarities should be given.

I.—Ruthenian Greek Catholics

The word Ruthenian is derived from the later Latin *Ruthenia,* the former name of Russia, and of course the Ruthenians might well be called Russians. Indeed, the present Ruthenians declare that they are the original Russians, and that the present Russia and Russians owe their name and nation to the accident of successful conquest and assimilation. Their own name for themselves is *Rusini,* and it is probable that Ruthenian was merely an attempt to put this word into Latin. The word *Rutheni* is first found in the writings of the Polish annalist, Martinus Gallus (1190), and the Danish historian, Saxo Grammaticus (1203). The original word *Rusini* is derived from *Rus,* the abstract word for Russian fatherland or dwelling-place of the Slavic people; and the English word "Russian" may therefore be a derivative from the word *Rus,* as denominating the race, or it may mean a subject of the Russian Empire. The former is *russky,* the latter *rossiisky,* in the Russian and Ruthenian languages, and hence, while the first word is translated either as *Russian or Ruthenian,* it carries no special reference to the Russian Empire. These people are also called "Little Russians" (an expression chiefly used

for them in the Russian Empire), originally an allusion to their stature as contrasted with the Muscovites. Their language is known as Ruthenian or Little Russian, and is spoken in Northern Hungary, Galicia, Bukovina, and in the Provinces of Volhynia, Podolia, Chelm and Kiev, in Russia. It is quite similar to the Russian language of the Russian Empire (sometimes called Great Russian), bearing about the same relation to it as Lowland Scotch does to English, or *Plattdeutsch* to German, and rather closer than Portuguese does to Spanish. The Ruthenians (in Austria) and Little Russians (in Russia) use the Russian alphabet and write their language in almost the same orthography as the Great Russians of St. Petersburg and Moscow, but they pronounce it in many cases very differently, quite as the French and English might pronounce differently a word written the same in each language. This fact has led in late years to a recension of the Russian alphabet in Galicia and Bukovina by the governmental authorities, and by dropping some letters and adding one or two more and then spelling all the words just as they are pronounced, they have produced a new language at least to the eye. This is the "phonetic" alphabet and orthography, and as thus introduced it differentiates the Ruthenian language of these provinces more than ever from the Russian. The phonetic system of orthography is still fiercely opposed at home and in America, and as an Austrian governmental measure it is regarded by many as an effort to detach the Ruthenians from the rest of the Russian race and in a measure to Polonize them. This battle of the reformed phonetic spelling rages as fiercely in the United States as in Austria. Indeed the Greek Catholic bishop here has found it necessary to issue his official documents in both the phonetic and the etymologic spelling (as the older form is called), so as to meet the views of both parties. The phonetic spelling has never been introduced among the Ruthenians in Hungary, and their section of the language is still written in the customary form, there and in the United States. Besides the Ruthenians there are also the Slovaks who live in Northern and North-western Hungary, close neighbors to the Ruthenians, who are Greek Catholics, and who speak a language almost like the Bohemian, yet similar to the Ruthenian. It is written, however, with Roman letters, and the pronunciation follows the Bohemian more than the Ruthenian. These people seem

to have been originally Ruthenian, but became gradually changed and moulded by the Bohemians and their language and for a long time wrote their language in the same manner as the Bohemian. The Bohemians, however, are in the Austrian part of the empire, while the Slovaks are in Hungary. They have emigrated to the United States in large numbers, and are about equally divided between the Greek and Roman Rites. This again necessitates the publication of church matters, prayer-books, journals, etc., in the Slovak language. It illustrates the difficulties of the Greek Catholic priests in the United States, since they are likely to have in their parishes Ruthenians (of the old and new orthographies), Slovaks, and even those who speak only Hungarian, having lost their Slavic tongue. It is no uncommon thing to find a Greek Catholic priest capable of speaking five languages: Ruthenian, Slovak, Hungarian, German and English. It is these people as a whole who are comprehended under the term Ruthenian, although that term applies strictly to those speaking Russian and using the Russian alphabet. After the eleventh century the larger portion of Russians fell away from the unity of the Church in the schism of Constantinople, while a minority continued faithful to the Catholic Church, and later many more returned to unity. The Holy See, therefore, made use of the ancient word *Ruthenian* to designate those Russians who followed the Greek Rite in unity with the Holy See, in order to distinguish them from the Northern Russians who adhered to the schism. Later on, those Russians who joined the union under the Polish kings received the same name, and the word *Ruthenian* is to-day used exclusively to designate the Russians of Austria-Hungary, who are Greek Catholics, in contradistinction to the Russians of the Russian Empire, who are of the Greek Orthodox faith.

The language of the Mass and the other liturgical services according to the Byzantine Rite is the ancient Slavonic (*staroslavianski*), and the Greek Liturgy was originally translated by Sts. Cyril and Methodius about the year 868, and it has remained substantially the same ever since. It is curious to notice that the Ruthenian language is much closer, both in spelling and pronunciation, to the church Slavonic than the present Russian language of St. Petersburg and Moscow. The letters in which the church books are printed are the Cyrillic, or *Kiril-*

litsa, said to have been invented, or, rather, adapted by St. Cyril from the Greek alphabet, together with some additional letter of his own invention. It consists of forty-three letters of archaic form as used in the church books, but has been altered and reduced in modern Russian and Ruthenian to thirty-five letters. In the year 879 Pope John VIII formally authorized the use of the Slavonic language forever in the Mass and in the whole liturgy and offices of the Church, according to the Greek Rite, and its use has been continued ever since by the Catholic and the Orthodox (schismatic) Greeks of the Slavic races. This is the language used in the *Sluzhebnik* (Missal), *Trebnik* (Ritual), *Chasoslov* (Book of Hours), and other church books of the Ruthenian Greek Catholics in America.

After the schism of Constantinople (1054) most of the Russians became estranged from the unity of the Church. In 1595 the Russian bishops of Lithuania and Little Russia determined to return to unity with the Holy See, and held a council at Brest-Litovsk, at which a decree of union was adopted, and where they chose two of their number, Ignatius Potzey and Cyril Terletzki, to go to Rome and take the oath of submission to the Pope. They declared that they desired to return to the full unity of the Church as it existed before the schism of Photius and Cærularius, so as to have in Russia one united Catholic Church again. No change in their rites or their calendar was required by Rome, but the whole of the ancient Greek Liturgy, service and discipline (excepting a few schismatic saints' days and practices) was to go on as before. In December, 1595, Clement VIII solemnly ratified the union of the two Churches in the Bull "Magnus Dominus." On October 6, 1596, the union between the Eastern and Western Churches was proclaimed and ratified in the Russian part of the Kingdom of Poland. A large number of the Russian bishops immediately went over to the union. In Chelm the Russian Bishop Zbiruiski led the way with his whole diocese, and his successor, Methodius Terletzki, was a valiant champion of the Uniat Church. This Greek Uniat Church even produced a martyr for the Faith, St. Josaphat, Archbishop of Polotzk, who was slain by the Orthodox partisans in 1633. In Galicia, however, the union was slower. While priest and congregations became Uniat, the Bishops of Przemysl and Lemberg stood out for nearly a century. But on June 23, 1691, Innocent Vin-

nitzki, Bishop of Przemysl, joined the union, and in 1700 Joseph Shumlanski, Bishop of Lemberg (it was afterwards restored to metropolitan dignity by the Pope in 1807, also took the oath of union with the Holy See. From that time till now the Russians on the northern slopes of the Carpathian Mountains and on both sides of the River Dniester have been united with Rome. On the southern side of the Carpathians the Russians also accepted the union. In the year 1636 Vassili Tarasovitch, Bishop of Munkács, acknowledged the Pope as the head of the Church and for it he was persecuted, imprisoned, and forced to resign his see. But union with the Holy See could not be stayed by such means, and on April 24, 1646, it was accomplished in the city of Ungvar by Peter Rostoshinski, the then Bishop of Munkács, and George Yakusitch, Bishop of Agri (Erlau). These two bishops in solemn council, with sixty-three priests, abjured the schism and confessed themselves Greek clergy holding the Faith of Sts. Cyril and Methodius in communion with Rome. Since that time the Ruthenian people (including the Greek Slovaks) in the Kingdom of Hungary have acknowledged the Pope as the visible head of the undivided Catholic Church.

These Ruthenians have continued to practice their ancient Greek-Slavonic rites and usages, and their forms of worship introduced into the United States seem strange to the Catholic accustomed only to the Roman Rite, and have made them objects of distrust and even active dislike, so that a few of the most salient differences may be pointed out, although a full statement will be found in the various articles on the Eastern rites, ceremonies and vestments. The Mass itself is said in ancient Slavonic, the altar is separated from the body of the church by a high partition called the *iconostasis,* upon which the pictures of Christ and His Mother, as well as various saints, are placed, and the vestments of the Mass are quite different. The stole is a broad band looped around the neck and hanging straight down in front, the chasuble is cut away at the front and closely resembles the Roman cope, and instead of the maniple two broad cuffs are worn, while a broad belt takes the place of the girdle or cincture. Married men may be ordained to the diaconate and priesthood; but bishops must be celibate, nor can a deacon or priest marry after ordination. Priests impart the Sacrament of Confirmation to children im-

mediately after baptism, and Communion is given to the laity under both forms, the consecrated species being mingled together in the chalice and administered to the communicant with a spoon. Organs are not used in their churches, and their church year follows the Julian Calendar, which is now thirteen days behind the Gregorian Calendar in use in the United States and Western Europe. Besides this, the Ruthenians (and the Russian Orthodox likewise) display the so-called "three-armed" (or Russian) cross upon their churches and use it upon their missals, prayer-books, paintings and banners, as well as other objects. They make the sign of the cross in the reverse direction of the Roman method, and in their religious services the men and women are segregated from each other upon different sides of their churches.

It is from the people, inhabiting Galicia, Bukovina and Hungary, that the Ruthenian Greek Catholic population has come. Their earliest immigration to the United States began in 1879, from the western portion of Galicia near the Carpathian Mountains, the so-called Lemkovschini, and then spread throughout the Galician and Hungarian sides of the mountains. At first it was hardly noticed, but it grew year by year, the earliest immigrants coming from Grybow, Gorlice, Jaslo, Neu Sandec, Krosno, and Sanok in Galicia, and from Szepes, Saros, Abauj and Ung, in Hungary, until finally the governmental authorities began to notice it. At the post-offices in many of the mountain places in the Ruthenian portion of Galicia it was observed that the peasants were receiving large sums of money from their fathers, sons or brothers in America. The news spread rapidly, the newspapers and officials taking it up, and so emigration was at once stimulated to the highest degree. Every year it has increased, and Ruthenian societies are formed here to assist their newly-arrived brethren to find employment and to give information to those at home about America. It is impossible to tell exactly how many Ruthenian and Slovak Greek Catholics have come to the United States, because no statistics have been kept by the United States Government in regard to religious faith of immigrants, and not always accurate ones in regard to race or nationality. Still the immigration reports show that immigration from Austria-Hungary from 1861 to 1868 was annually in the hundreds; and from 1869 to 1879 it ranged from 1,500 to 8,000 annually;

and in 1880 it suddenly rose to 17,000. From 1880 to 1908 the total immigration from Austria-Hungary to the United States amounted to 2,780,000, and about twenty per cent of these were Ruthenians and Slovaks. Within the last four years (1905-1908) the immigration of the Slovaks and Ruthenians has amounted to 215,972. To this must be added the Croatians and Slavonians (117,695), a large proportion of whom are of the Greek Rite. It is estimated that there are at present in the United States between 350,000 and 400,000 Greek Catholic Ruthenians, including as such the Greek Catholic Slovaks and Croato-Slovenians. The largest number (over one-half) are in Pennsylvania, while New York, New Jersey and Ohio have each a very large number of them, and the remainder are scattered all through the New England and Western States. From the best information obtainable in advance of the coming census of 1910 their distribution is as follows:

Pennsylvania	190,000
New York	50,500
New Jersey	40,000
Ohio	35,500
Connecticut	10,000
Illinois	8,000
Massachusetts	7,500
Rhode Island	1,500
Missouri	6,500
Indiana	6,000
Minnesota	3,000
Colorado, Dakota, Nebraska and Montana, about	8,000
West Virginia, Virginia and the Southern States, about	5,000

After the Ruthenian immigration had begun in considerable numbers, it was but natural that they should desire to establish a Church of their own rite. At Shenandoah, Pennsylvania, the Ruthenian settlement had so increased that towards the end of 1884 they sent a petition to Archbishop (afterwards Cardinal) Sylvester Sembratovitch, Metropolitan of Lemberg, praying that a Greek Catholic priest might be sent to them to found a parish of the Greek Rite at that place. The petitioners promised to build a church for him if he were sent. In the following year 1885) Rev. Ivan Volanski, of the Diocese of Lemberg, arrived in the United States, the first Greek Catholic priest to take up work among his people here. On his arrival he presented himself in Philadelphia with his letters, but, being a married priest, he encountered great difficulty in being

recognized as a Catholic priest in good standing. However, he proceeded to Shenandoah, where under great difficulties and discouragements he organized his congregation and for about a year celebrated Mass and other services in a hired hall, for he was unable to obtain the use of the local Latin churches for Greek services. The matter of his regularity and his acceptance as a priest in Pennsylvania for the Ruthenians was finally arranged through Cardinal Sembratovitch. Early in 1886 he completed at Shenandoah a little frame church dedicated to St. Michael the Archangel, the first Greek Catholic church in America. He then organized there the first Greek Catholic Society, that of St. Nicholas, built and organized a small parochial school, and then proceeded to form congregations and to found churches in other places where the Ruthenians were thickly settled. During his stay he organized congregations and started churches at Hazelton (1887), Kingston (1888), and Olyphant (1888) in Pennsylvania, at Jersey City, New Jersey (1889), and at Minneapolis, Minnesota (1889). Finding his Ruthenian people without any reading-matter in their own language, he sent to Galicia for Russian type, and in the latter part of 1886 he obtained a few fonts from the Shevchenko printing office at Lemberg. He then commenced the publication in "phonetic" Ruthenian of a small paper issued every two weeks at Shenandoah under the name of "America." This paper lived until about 1890, but got involved in the labor troubles in the mining districts, which destroyed much of its usefulness. In the spring of 1887 the Metropolitan of Lemberg sent him another priest, Rev. Zeno Lakovitch (unmarried), and a lay teacher, Volodimir Semenovitch, from the University of Lemberg. Father Lakovitch labored at Kingston and at Wilkesbarre, where he died a year later. In 1888 Rev. Constantine Andrukovitch was sent from Lemberg, and, in addition to his parochial work, he, with Father Volanski, undertook to establish a series of stores in several towns in Pennsylvania to sell goods to the Ruthenians and thus avoid the enormous prices which the mining companies charged them. The business venture was unsuccessful, and, with other matters, it caused the recall of Father Volanski to Galicia. He remained there some time, then was sent as a missionary to Brazil, where his wife died, when he returned to Galicia, where he was a parish priest until his death in 1905. This business

venture also caused the suspension of Father Andrukovitch, who returned to Galicia in 1892. The next three Greek clergymen were Rev. Theophan Obushkevitch (of Galicia), Rev. Cornelius Laurisin and Rev. Augustin Laurisin (of Hungary), who took up their missionary work energetically. The first two are still Greek Catholic parish priests in this country. Since their coming there has been a constant accession of Ruthenian Greek priests from Galicia and Hungary, and the building of churches and schools has gone on with increasing success. Even quite costly churches have been built. In Jersey City the old church has given way to a fine stone and brick church, which is an excellent specimen of Russian architecture, while at Homestead and Shamokin, Pennsylvania, there are quite costly churches erected. Many of the Greek churches are purchases from Protestant denominations, altered and rearranged for the necessities of their rite, while one or two are churches brought over from the schismatics. The first Greek Catholic Mass in New York City was celebrated in the basement of St. Brigid's church on Avenue A (which was put at the disposal of the Greeks by the late Archbishop Corrigan), on April 19, 1890, by the Rev. Alexander Dzubay, who is still in active parish work in America. This Greek congregation afterwards bought a church in Brooklyn (St. Elias, 1892), and there was no Ruthenian church in Manhattan until the Greek Catholic church of St. George was opened in 1905. In February, 1909, the Greek Bishop Soter bought a Protestant Episcopal church in Philadelphia, Pennsylvania, refitted it, and consecrated it as the Greek Cathedral of St. Mary of the Immaculate Conception, and in the adjoining parish house and rectory will also open a seminary for the education of American priests of the Greek Rite. Of course many Ruthenian settlements in various localities are too poor to build and maintain a church, nor are there just at present sufficient priests in America to attend to their spiritual needs. Still there are at present (1909) about 140 Ruthenian Greek Catholic churches in the United States and there are also ten more new ones projected for waiting congregations. Their churches are distributed as follows:

Pennsylvania	80
New York	14
Ohio	12
New Jersey	10
Connecticut	4

Illinois	4
Massachusetts	4
Indiana	3
Missouri	3
West Virginia	2
Minnesota	2
Rhode Island	1
Virginia	1

The Ruthenian Greek Catholic clergy in the United States consists (1909) of one bishop and 118 priests, originating from the following dioceses:

Diocese	Monks	Secular Clergy		
		Celibates	Married	Widowers
Lemberg	4	8	5	5
Przemysl		6	12	2
Stanislau		2	2	1
Eperies		1	13	10
Munkács	2	1	30	5
Kreutz		1		
Scranton		1	2	
Philadelphia		4		
Pittsburgh		1		
	6	25	64	23

Several of these priests are converts from the Orthodox Greek Church in the United States. As has been said, men who are already married are ordained to the diaconate and priesthood in the Greek Church, and so it naturally followed that married priests were sent to America. While a married priesthood seems repugnant to a Catholic of the Latin Rite, yet it is strongly adhered to by the Greek Catholics as vaguely a part of their nationality and Eastern Rite. All American Greek Catholic priests will hereafter be ordained from celebate candidates only, according to the provisions of the Apostolic Letter "Ea semper," which will be referred to later. The growing importance of the Greek Rite in America, the dissensions arising out of old-country political factions among the Ruthenians, which will be mentioned later on, and which occasioned serious interference with the normal growth of the Greek Church, and the increasing intensity of the efforts of the Russian Orthodox to detach the Ruthenians in America from their faith and unity caused the Holy Father in 1907 to provide a Greek Catholic bishop for America. Previous to this (1902) the Holy See had sent the Right Rev. Andrew Hodobay, titular abbot and canon of the Greek Diocese of

Eperies, as Apostolic visitor to the Ruthenians in America, who examined the conditions of the Catholics of the Greek Rite in all parts of the United States and returned to Europe in 1906 with his report. The choice of a bishop for the Ruthenian Greek Catholics fell upon Right Rev. Stephen Soter Ortynski, a Basilian monk, hegumenos of the monastery of St. Paul, Michaelovka, Galicia. On May 12, 1907, he was consecrated titular Bishop of Daulia by the Most Rev. Andrew Roman Ivanovich Scheptitzky, Greek Metropolitan of Lemberg, and the other Greek bishops of Galicia, and he arrived in America on August 27, 1907. Shortly after his arrival (September, 1907) the Apostolic Letter "Ea semper," concerning the new bishop for the Ruthenian Greek Catholics in the United States, his powers and duties, and the general constitution of the Greek Rite in America was published. It created considerable dissatisfaction among the Greek clergy and laity inasmuch as it did not provide for any diocesan power or authority for the new bishop, but placed him as an auxiliary to the Latin bishops, and as it modified several of their immemorial privileges in various ways. The Sacrament of Confirmation was thereafter to be withheld from infants at baptism, and was not to be conferred by priests, but was reserved for the bishop only (as in the Latin Rite and among the Greeks in Italy), and married priests were not thereafter to be ordained in American or to be sent thither from abroad, while the regulations as to the marriage of persons of the two rites were also modified. The Greek Ruthenian laity saw in it an attack upon their Slavic nationality and Eastern Rite, an idea which the Russian Orthodox Church eagerly fostered and magnified. They were told by the Orthodox that the whole letter was a latinization of their Greek Rite in regard to Confirmation and Holy Orders, and was a nullification in America of the Decrees of the Popes that their rite should be kept intact. This resulted in some losses (about 10,000) from the Ruthenians to the Russian Church, but already many of them are coming back. Matters, however, adjusted themselves, and the work of the new bishop is having good results. The whole matter of a Greek bishop in America is so far in an experimental stage, and it rests upon the extent of the current and future immigration, the stability and solidarity of the Ruthenians in their adherence to their faith and rite, as to what

powers and authority their bishop shall ultimately have. Where there is an evident and actual need for it the Holy See has always granted the erection of Oriental dioceses, but where a minority of a population seems bound to become assimilated with, and eventually absorbed into, the surrounding population, the case may be entirely otherwise. The newly-appointed bishop has had success in establishing churches and parochial schools and in inducing his Ruthenian flock to become American citizens and identify themselves with American life while not abandoning their faith and their Eastern Rite. He aims to establish English-Ruthenian schools in each Greek parish and to open a Ruthenian-American seminary at Philadelphia for the education of American-born Ruthenians as priests of the Greek Rite. There is already one American-Ruthenian priest, lately ordained. In purely theological matters they will be educated as in Latin seminaries, if not actually sent there for lectures, but in the Oriental church rites, discipline, liturgical language, music and customs the proposed seminary will fill a place for the Ruthenians which our present diocesan seminaries do not fill. The number of church or parochial schools of the Ruthenians is about fifty, where instruction in English, Ruthenian, church catechism and the elements of a general education is given. No organized Sunday-school system has as yet been established amongst them, nor are there any nuns or religious engaged in teaching in the United States.

In order to understand somewhat clearly the situation of the Ruthenians in America, account must be taken of their national home politics, which they bring with them and fight out often quite bitterly in this country. As already said, they are from the northern and southern slopes of the Carpathian mountains. The northern Ruthenians derisively call their southern brethren "Hungarians" (*Madyari*), while the latter return the compliment by calling the former "Poles" (*Poliaki*). The point of this lies in the fact that each of the nationalities named is cordially detested by the Ruthenians on either side. But these are merely surface divisions between the two bodies of the same race. Their actual factional differences are much deeper. There may be said to be, broadly speaking, three Ruthenian parties or factions in the United States: (1) The *Moscophiles,* or *Moskalophiles* (Moskal is the Little Russian word for a Great Russian), who aim at an imitation, if not an actual

adoption, of all things Russian as found in the present Empire of Russia, looking towards Moscow as the seed and kernel of Russian or Slavic development, and who are strong supporters of Panslavism; (2) the *Ukrainitzi,* or *Ukrainians* (the Ukraine is the adjoining borderland provinces of Russia and Galicia), who stand for the interests of the Ruthenian people in Austria and of the Little Russians in Russia, as distinct and apart from the Great Russians, and who desire to develop the Ruthenian (Little Russian) language, literature and race along their own lines, entirely distinct and apart from that of the present-day Russian Empire; and (3) the *Ugro-russki,* or Hungarian Ruthenians, who keep all the old Russian racial traditions, reverencing their Russian language, literature and ancestry as models to follow in their development, but at the same time refusing to follow the ideas of Moscow and St. Petersburg in such development, either in Hungary or in the United States. The first two parties are Galicians, the last one Slovaks and Hungarian Ruthenians. These parties are sometimes divided into smaller factions, perplexing for an outsider to understand, such as those who desire to introduce the Hungarian language and customs, even using Hungarian in the liturgy of the Church. It is needless to say that none of these larger parties ever agree upon any one subject other than their Slavic nationality and Greek Rite. The Moscophiles often unite with the Greek Orthodox and Russian societies upon the slightest pretext when Russo-Slavic ideals are to be proclaimed, and are fiercely against everything that does not look Russiaward, for Russia is their big brother. On the other hand the Ukraintzi will have nothing to do with modern Russia; it is behind the age and lags in the march of civilization; and they have besides offended both the other parties by adopting the "phonetic" style of spelling. This offence seems to be intensified because the new Greek bishop is somewhat of their way of thinking. The Ugro-russki are violently opposed to whatever does not accord with the racial views and traditions of the Ruthenian and Slovak people within the borders of Hungary, and do not agree with the views and actions of either of the other two parties. Consequently, the Greek Catholic bishop has to publish his official communications in Ruthenian, both phonetic and old-style, and in Slovak, in order to reach all his people.

Of course these Greek Catholics of such varied views have organized into societies. Each church has its own local religious and singing societies, but there are other and larger bodies known as "brotherhoods" or lodges (*bratsva*), which have been of great assistance in building up the Ruthenian churches. They are usually of the nature of mutual benefit societies, assist in finding work, helping in religious matters and the like, having always the Greek Rite and the Ruthenian race as their main inspiration. Some of them provide that their members must show that they have made their Easter communion or forfeit membership, and provide for the dropping of a member when he ceases to be a Catholic. These brotherhoods or lodges are combined into a general federation or union which takes in the whole United States. It has its annual convention composed of delegates from the various brotherhoods, and always has some well-known Greek Catholic priest as its spiritual director. The largest and oldest of these federated societies is the "Soyedineniya Greko-Kaftolicheskikh Russkikh Bratstv" (Russian-Greek Catholic Union), which was founded in Pennsylvania in February, 1892. It is almost wholly composed of Slovaks and South Carpathian Ruthenians. It now (1909) has 542 brotherhoods and 22,490 members, and has besides a junior organization for young people in which there are 163 brotherhoods and 5,400 members, and is in a flourishing condition in every way. It also publishes a weekly Greek Catholic newspaper at Homestead, Pennsylvania—the "Amerkansky Russky Viestnik" (American Russian Messenger), printed both in the Russian and the Slovak languages. In Ruthenian politics it is the representative of the Ugro-russki party. The second of these federations is the "Russky Narodny Soyus" (Russian National Union), which was founded in 1894 and is a Galician offshoot from the preceding society. It is chiefly composed of Galicians who are Ukrainians, and who express themselves strongly against the Russian Empire and the Orthodox Church. It now has 249 brotherhoods and 12,760 members, and it likewise publishes a weekly newspaper, the "Svoboda" (Liberty), which is printed in New York City, in "phonetic" Little Russian. The third of these federations is the "Obshchestvo Russkikh Bratstv" (Society of Russian Brotherhoods), which was founded July 1, 1900. It is composed almost wholly of Galicians of the Moscophile party, and

a small minority of its membership is also made up of Galicians who are either Greek Orthodox or of Orthodox proclivities, for it is quite pro-Russian and opposed to the Ukrainians. It has now 120 brotherhoods and 6,530 members, and publishes its weekly newspaper, "Pravda" (Truth), at Olyphant, Pennsylvania, in the Ruthenian old-style spelling. There is also the "Rimsko a Greko Katolicka Jednota" (Roman and Greek Catholic Union), of Pennsylvania, a Slavic organization which has some 175 brotherhoods and about 9,000 members, and it is estimated that about one-third of those are Greek Catholic. This federation also publishes a weekly paper, "Bratstvo" (Brotherhood) in the Slovenian language. Besides these publications there is also the "Dushpastyr" (The Pastor), published in New York, which is exclusively a religious periodical and devoted solely to the affairs of the Greek Catholic Church in America. In it the official utterances of the Greek bishop are usually published. There are also many other American Ruthenian papers and periodicals which have nothing whatever to do with church matters, but are devoted to labor questions, national issues and to Socialism. Unfortunately, many of these publications, even the Catholic ones, exhibit too much of a tendency to attack their opponents in strong language and to belittle the efforts of those not of their party, and their usefulness for good is thereby lessened. From time to time various religious works and a number of booklets on church and national topics have been published in Slovak and Ruthenian, and every year there are issued a number of yearbooks or calendars containing a variety of information and illustrations concerning the Ruthenian Greek Catholics in America and abroad.

The immigration of the Ruthenian Greek Catholics into the United States and the organization of their churches and rite has been too recent to properly speak by name of any distinguished representatives of their clergy or laity. Nearly every one who took a prominent part in their settlement and development is still alive and engaged in active work, while a vigorous younger generation born on American soil is now growing up. Among the Greek priests here in America are several who are authors of learned works upon the church language and ritual, others who have filled posts of considerable distinction in the dioceses in Hungary and Galicia whence they came, and many

who have constantly employed their tongue and pen in the education and improvement of their fellow-countrymen in this country. There is, however, no religious order of women of the Greek Rite, nor any association whatever of women devoted to church service in the United States, nor has any attempt been made so far, either on the part of the clergy or laity, to establish here anything of the kind.

In addition to the Ruthenian Greek Catholics in the United States, there are a large number of them in Canada. They are principally settled in the provinces of Manitoba, Alberta and Saskatchewan, where they have devoted themselves to agricultural pursuits. It is said that a Ruthenian often works hard in the United States, saves up his money, and emigrates to Canada, where he can obtain cheap land under the homestead acts. There is besides a considerable direct immigration from Galicia and Hungary, but the majority of the Canadian Ruthenians are Galicians. Their first church (St. Nicholas) in Canada was built about 1900 at Winnipeg by the Basilian monks who are in charge of the Greek missions of the northwest. The Very Rev. Platonides Filas, O.S.B.M., who is now (1909) the superior of the order in Galicia, was the first missionary sent there. Afterwards, in 1905, another church (St. Josaphat) was built at Edmonton. Later on a monastery was established in Winnipeg, with a branch at Monaster, Alberta. From these central points, there are now (1909) over sixty missionary stations established with small Greek chapels at Oaknook, Swan River, Barrows, Ethelbert, Garland, Grand View, Minatonas, Yorkton, Beaverdale, Rabbit Hill, Star, Lamont, Nundare and Skaro. In this section the Ruthenians have to contend with the Russian Orthodox missions, which are well provided for, and with certain schismatics from the Russian Orthodox known as the "Seraphimites," or independent Græco-Russian Church. There are three missionary communities of the Basilian monks: at Winnipeg, Edmonton and Monaster. The Greek clergy in Canada consist of eight monks and four secular priests. The number of Ruthenian Greek Catholics is between 45,000 and 50,000, widely scattered through these north-west territories. In Canada there is a religious order of women of the Greek Rite, the Servants of Mary (14 in number), whose mother-house is in Lemberg, Galicia. They have schools at Winnipeg, Edmonton, Monaster, and in

some outlying districts. The Canadian Ruthenians publish a small paper ("Canadian Farmer") and have several societies on the pattern of those in the United States.

II.—Rumanian Greek Catholics

These people come from the eastern provinces of Hungary known as Transylvania. They are of a nationality which claims to come down from the Roman colonists who were settled there by the Emperor Trajan, and hence they still call themselves *Romani.* These Transylvanians are really of an older political order and settlement than the independent country known as Rumania, which bounds Transylvania on the east. The inhabitants of both lands are of the same stock, but those in Hungary were organized and in possession of a fair amount of education and political rights under Hungarian rule whilst the present Kingdom of Rumania was still oppressed under Turkish rule. The latter only obtained its independence after the Russo-Turkish war of 1878, and in turn began the education and enlightenment of its people.

The Rumanian language is a Latin tongue, somewhat similar to Italian, but with a considerable mixture of Slavic, Greek, and Turkish words in it. It is also the language of the Mass and liturgical offices according to the Greek Rite among the Rumanians, and is an instance where the Church has made a modern tongue the liturgical language. Owing to Slavonic influences, the Rumanian language was formerly written in Slavonic or Russian characters, and this continued until about 1825, when the Roman alphabet was adopted, first by the Catholic Rumanians and then by the Orthodox, and it has been used for the Rumanian language ever since. Even for church books the Slavonic letters (the Cyrillic alphabet) had to give way to the Latin letters, just as the Slavonic Liturgy in the church services had given way to the Rumanian, and now both the Catholic and the Orthodox Mass-books and Office-books are printed beautifully in Latin letters and modern Rumanian, whether for use in the churches of Transylvania or Rumania. The Rumanian Church, although Greek in rite, was originally under the jurisdiction of Rome up to the ninth century, when Constantinople assumed jurisdiction over it,

and later on, when Constantinople fell into schism, the Rumanian Church went with it. Frequently, however, during the centuries that followed, partially successful attempts were made towards reunion. At the time of the so-called Reformation in Western Europe the Calvinists endeavored to persuade a portion of the Rumanian clergy and their flocks to embrace the new doctrines. This naturally led to an examination of matters wherein the Roman Church differed from the Calvinists, and also to the points wherein it was in harmony with the Greek Church, and later to a desire for union with it. The union of the Rumanian Greek Church in Hungary (for the other Rumanians were subjects of Turkey) with the Holy See dates from 1700. The preliminaries for union had been in progress for several years before, and once or twice had been on the eve of success. In the year just mentioned the Metropolitan Athanasius held a general synod of the clergy of Transylvania at Alba Julia (Gyulyafehervar), which declared, on 5 September, 1700, that "freely and spontaneously moved thereto by the impulse of Divine Grace, we have entered upon a union with the Roman Catholic Church." This decree was signed by the metropolitan, 54 arch-priests, and 1563 priests. The act of union was confirmed at Rome in the following year, and the Greek Catholic hierarchy was for a long time the only Greek hierarchy in Transylvania. Towards the middle of the last century the Greek Orthodox Rumanian hierarchy was also established. The Rumanian Greek Catholics are very proud of their union with Rome, and church documents are often dated not only by the year of Our Lord (*pre anul Domnului*), but also by the year of the union (*pre anul de la santa unire*).

The Rumanian immigrant does not seem to have begun to come to the United States until about the beginning of the present century. In the year 1900 Rumanian immigration from Transylvania and Northern Hungary began to flow towards the United States, and lately has been followed by immigration from Rumania itself. It has steadily increased until now (1909) there are between 60,000 and 70,000 Rumanians in the United States. Nearly all of these have come from Hungary; only a small minority are from the Kingdom of Rumania. Those from Hungary are from the southern and western counties of Transylvania, chiefly the counties of

Szatmar, Szilagy, Fogaras, Bihar, and Temes. The Greek Catholics among them number about 45,000, and they are scattered through the United States from the Atlantic to the Pacific. The chief places where the Rumanian Greek Catholics are settled are Cleveland, Youngstown, Columbus, Newark, and Cincinnati, Ohio; Sharon, Erie, Pittsburgh, Windber, and Scalp Level, Pennsylvania; Aurora, Indianapolis, Indiana Harbor, and Terre Haute, Indiana; Trenton, New Jersey; St. Louis, Missouri; and New York City. They are all quite poor and are generally found, like all recent immigrants, in the humblest and poorest walks of life. They lack sufficient missionary priests of their own rite, and at present many additional priests would be welcome. The Rev. Dr. Epaminondas Lucaciu was the first Greek Catholic Rumanian priest to come to this country. He was sent here in 1904 by the Greek Catholic Bishop of Lugos, at the request of the late Bishop Horstmann of Cleveland, who was asked for a priest of their own rite by the Rumanians settled in Cleveland. When he came, he set about forming a congregation and building a church for his people of the Greek Rite. His energy and ability among his countrymen led to the erection and dedication, on 21 October, 1906, of the church of St. Helena in Cleveland—the first Rumanian Greek Catholic church in America. His zeal also led to the formation of congregations in other localities, which he visited regularly. In 1908 the second Rumanian church was built and dedicated at Scalp Level, Pennsylvania, which serves as the central point for missionary work among the Rumanians of Pennsylvania. In 1909 the third Rumanian church was completed and dedicated at Aurora, Illinois, and it serves in its turn as the centre of Greek Catholic work among the Rumanians of the Western States. A fourth has just been constructed at Youngstown, Ohio. There are now (1909) four Rumanian Greek Catholic priests in the United States, and more are shortly expected to arrive. Greek Catholic congregations have been formed in many localities, and they are regularly visited by the Greek Catholic priests who are here, and regular parishes will be formed and churches erected as soon as possible. A Rumanian Greek chapel is now in course of formation in New York City and awaits a priest from Transylvania. While they have a small Catholic church paper, "Cato-

licul American," they also publish a fine eight-page weekly, "Romanul," at Cleveland and New York, which gives a great deal of church news, and they also publish a little monthly magazine and an illustrated year-book in which many details of their churches, societies, and progress are given. The weekly paper was originally founded by Father Lucaciu to provide reading-matter and general news for his people, but it has since passed into other hands. Their societies are not strictly speaking church organizations, but are rather mutual benefit societies for Rumanians, and some even have a limited membership of the Orthodox, for the Rumanians of Hungary, whether Greek Catholic or Greek Orthodox, are very closely united upon racial and national feelings, and do not exhibit the hostility sometimes shown between the two Churches elsewhere. The principal societies are "Racia Romana," "Ardealana," "Unirea Romana," and "Societatea Traian," numbering altogether about 3000 members, and generally identified with the church congregations.

III.—Syrian (Melchite) Greek Catholics

About 1886 the first immigration from the Mediterranean coasts of Asia began to reach the shores of the United States, when the Armenians, Greeks, and Syrians began to swell the numbers of our immigrants. Among them came the Syrian Greeks, or those Syrians who were of the Byzantine Rite, whether Catholic or Orthodox. The name *Melchite* is occasionally used to designate a Syrian of the Greek Orthodox Faith, but now it rarely has that meaning, since the schismatics prefer to be known as Syro-Arabians, at least in the United States, where they are largely under Russian influence, for it is nearly always applied to the Catholics. After the Council of Chalcedon the Melchites followed the fortunes of the Greek Church of Constantinople. When it separated from Rome they also gradually became separated. merely through inertia. Occasionally a bishop became Catholic, and there were sporadic attempts to reunite them with the Holy See. Cyril V, who was elected Patriarch of Antioch about the year 1700, decided to come back to unity and made his submission and profession of the Catholic Faith to Pope

Clement XI, and his example was followed by the Archbishop of Tyre and Sidon, the Bishop of Beirut, and other prelates. From that time on the Syrian Greek Catholics have had a restored Catholic line of Patriarchs of Antioch. Strangely enough, the word *Melchite,* which had been used to designate those who adhered to the doctrines of the Church of Constantinople when it was Catholic and in unity, and who even followed it when it left the unity of the Church, came eventually to mean, after the union of Cyril V and his fellow-bishops, almost exclusively those Syrians of the Greek Rite who were Catholics and united with the Holy See. Their rite, of course, is the same as that of the other Greek Catholics, but the language used in the Mass and the administration of the sacraments and in the church offices is the Arabic, with the exception of certain prayer-endings and versicles of the Mass, which are still intoned in the original Greek. Still a Melchite priest may celebrate entirely in Greek if he so desires, and the Catholic Missal is printed in parallel columns in each language as to the parts which are to be intoned or said aloud.

At first these Syrians were in small numbers and were not distinguishable from the Arabic-speaking Maronites or from the Syro-Arabian Orthodox Greeks, all of whom began to come to this country about the same date. This Syrian immigration, as compared with that from other lands, has never been very large. The Greek Catholics came at first from the same localities as the Maronites—Beirut and Mount Lebanon; but now they come from Damascus and other parts of Syria as well. In 1891 Rev. Abraham Bechewate, a Basilian monk of the Congregation of the Holy Saviour, from Saida in the Diocese of Zahleh and Farzul, Mount Lebanon, was sent to this country by the Patriarch of Antioch to take up missionary work among his countrymen. So far he has been instrumental in establishing missions and congregations in various cities and in having other priests sent to assist him. His first efforts were confined to New York City, and at present the Melchites in New York City use the basement of St. Peter's Church on Barclay Street, but they have bought ground in Brooklyn with a view of erecting a Syrian Greek Catholic church there. After Father Bechewate other priests were sent to take up the work at various places throughout the United States. At the present time (1909) there are altogether fourteen Melchite

churches or congregations in the United States and just across the border in Canada. Besides these there are many mission stations which the Melchite Greek priests visit periodically. These churches are situated at the following places: New York City; Boston and Lawrence, Massachusetts; Omaha, Nebraska; Cleveland, Ohio; Dubois and Scranton, Pennsylvania; Chicago and Joliet, Illinois; Rockley, South Dakota; La Crosse, Wisconsin; Pawtucket, Rhode Island; and Montreal and Toronto, Canada. So far they have erected four fair-sized churches in Lawrence, Cleveland, Dubois and La Crosse. The cost of land in the large cities has prevented them from building, so that their congregations in the other places are assembled either in the Latin churches or in rented premises. The number of the Syrian Greek Catholics in the United States (1909) is between 8,000 and 10,000, and they are to be found chiefly in the New England States, Pennsylvania, Ohio and Illinois. For their spiritual needs there are thirteen Syrian Greek Catholic priests, seven of them Basilian monks of the Congregation of the Holy Saviour from the Diocese of Zahleh and Farzul, four of them Basilian monks of the Congregation of St. John (Soarite) from the Dioceses of Aleppo and Zahleh, and two secular priests from the Diocese of Beirut. Owing to the poverty of most Syrian congregations, they have not maintained any schools and have no Sunday-school instruction, and the majority of the Syrian children attend the nearest latin parochial school, if there be one. They have a small Arabic paper, "Al-Kown" (The Universe), published in New York City, and have the church society of "St. George."

IV.—Italian Greek Catholics

In the extreme southern part of Italy and in the Island of Sicily the Greek Rite has always flourished, even from Apostolic times. Three of the Popes (Sts. Eusebius, Agatho and Zacharias) were Greeks from that region. Many of the Greek saints venerated by the Church were Southern Italians or Sicilians, and the great Greek monastery of Grottaferrata near Rome was founded by St. Nilus, a native of Rossano in Calabria. The Greek Rite in Southern Italy never fell into schism or separated from unity with Rome at the time of the great

Schism of Constantinople. Although they held their faith and rite, yet the fact that they were not thereafter closely allied with their fellow-Greeks of Constantinople caused the followers of their rite to diminish. After the schism an idea grew up among the Italians of the Roman Rite that the Greek language and ritual were in some indefinable way identified with the schism. This was intensified upon the failure of the Greeks after the Council of Florence (1428) to adhere to the union. Therefore, as the Greek language died out among the southern Italians, they gradually gave up their Greek Rite and adopted the Roman Rite instead. While the Greek Rite thus became gradually confined to monasteries, religious houses and country towns, and would perhaps never have died out on Italian soil, yet it was reinforced in a singular manner by immigration from the Balkan peninsula in the period between 1450 and 1500. The Albanians, who were converted to Christianity and followed the Greek Rite, using the Greek language in their liturgy, were persecuted by the Turks, and, by reason of the many Turkish victories over the Albanians under their chieftain, George Castriota, also known by his Turkish name of Scanderbeg (Alexander Bey), were forced to leave their native land in large numbers. Scanderbeg applied to Pope Eugene IV for permission for his people to settle in Italy, so as to escape the Moslem persecutions. From time to time they settled in Calabria and Sicily, and received among other privileges that of retaining their Greek Rite wherever their colonies were established. Since that time they, like the Greek inhabitants of Southern Italy, have become entirely Italianized, but, together with them, have retained their Greek Rite quite distinct from their Latin neighbors down to the present day. All the Italians who follow the Greek Rite in Southern Italy are known as Albanese (Albanians), although only the older generations of that race retain their knowledge of the Albanian tongue. The Mass and all the offices of the Church are of course said in Greek according to the Rite of Constantinople, although a few Latinizing practices have crept in. The smaller churches do not have the *iconostasis,* priests do not confer confirmation, but it is given by the bishop, and they follow the Gregorian calendar instead of the Julian calendar followed by all the other Greeks.

When the immigration to America from the south of Italy

and from Sicily began in large proportions, the Italo-Greeks came also. They are from Calabria, Apulia and Basilicata in Italy, and from the Dioceses of Palermo, Monreale and Messina, in Sicily. They are settled in the United States chiefly in New York, Philadelphia and Chicago, and throughout the States of Pennsylvania and Illinois. It is claimed that the Greek Catholic population of Italy has sent a third of its number to America, and some well-informed Albanese have even declared that there are perhaps more. They estimate that there are 20,000 of them in the United States, the greater part of whom are in the vicinity of New York and Philadelphia. As a rule they have not shown themselves in any wise as devoted church-attendants, but that may be because they have been in a measure neglected, for every one assumes that an Italian must be of the Roman Rite and ought to go to a Latin church. They have neither the means to construct churches of their own rite nor do they care to frequent churches of the Latin Rite, although their societies usually attend the Italian Catholic churches and celebrate their festivals according to the Latin Rite. In many places they attend the churches of the Ruthenian Greek Catholics, and in some few instances some have gone to the Hellenic churches of the Greek Orthodox, where the language of the ritual is Greek. During the year 1904 the first (and so far the only) Italian Greek Catholic priest, *Papas* (Rev.) Ciro Pinnola, was sent from Sicily by Cardinal Celesia of Palermo to the United States, to look after the scattered flock of Greek Catholics here, and he is now a priest of the Archdiocese of New York. He found that these Italians, being accustomed to the language and rites of the Greek Church, as well as infected by the inertia of so many of the newcomers to these shores, had not attended the Latin Catholic churches, and that they had become the prey of all sorts of missionary experiments to draw them away from their allegiance to the Faith. Besides, they were among the poorest of the Italian immigrants and had been unable to establish or maintain a chapel or church of their rite. He took energetic steps to look after them and on Easter Day, 1906, had the pleasure of opening the first Italian Greek Catholic chapel on Broome Street in the City of New York. This has progressed so far that he has now a larger missionary chapel (Our Lady of Grace) on Stanton Street, with a congregation of about

400, where the Greek Rite in the Greek language is celebrated He has also various missionary stations in Brooklyn and on Long Island, which he visits at regular intervals, but he has been unable to do anything for the Italian Greek Catholics in Pennsylvania and elsewhere. Other priests of their rite are needed. There is a small school attached to the Greek Catholic chapel in New York, where the Church Catechism and Greek singing is taught, as well as several Italian and English branches, and children are instructed in their church duties. There is quite a large society of men, the "Fratellanza del Santissimo Crocefisso," a society for mutual benefit, religious instruction, and the building of an Italian Greek church. There are some ten or twelve Italo-Albanese societies, having branches in various parts of the United States, but devoted mostly to secular objects. There is also a small weekly Italian paper, "L'Operaio," for the Italo-Albanese and their Greek Rite, but it is also devoted to Socialism and the wildest labor theories, so that its usefulness is doubtful.

RITES IN THE UNITED STATES

SINCE immigration from the eastern portion of Europe and from Asia and Africa set in with such volume, the peoples who (both in union with and outside the unity of the Church) follow the various Eastern rites arrived in the United States in large numbers, bringing with them their priests and their forms of worship. As they grew in number and financial strength, they erected churches in the various cities and towns throughout the country. Rome used to be considered the city where the various rites of the Church throughout the world could be seen grouped together, but in the United States they may be observed to a greater advantage than even in Rome. In Rome the various rites are kept alive for the purpose of educating the various national clergy who study there, and for demonstrating the unity of the Church, but there is no body of laymen who follow those rites; in the United States, on the contrary, it is the number and pressure of the laity which have caused the establishment and support of the churches of the various rites. There is consequently no better field for studying the various rites of the Church than in the chief cities of the United States, and such study has the advantage to the exact observer of affording an opportunity of comparing the dissident churches of those rites with those which belong to Catholic unity. The chief rites which have established themselves in America are these: (1) Armenian, (2) Greek or Byzantine, and (3) Syro-Maronite. There are also a handful of adherents of the Coptic, Syrian and Chaldean Rites, which will also be noticed, and there are occasionally priests of the various Latin Rites.

I.—The Armenian Rite

This rite alone, of all the rites in the Church, is confined to one people, one language, and one alphabet. It is, if anything,

more exclusive than Judaism of old. Other rites are more widely extended in every way: the Roman Rite is spread throughout Latin Teutonic and Slavic peoples, and it even has two languages, the Latin and the Ancient Slavonic, and two alphabets, the Roman and the Glagolitic, in which its ritual is written; the Greek or Byzantine Rite extends among Greek, Slavic, Latin and Syrian peoples, and its services are celebrated in Greek, Slavonic, Rumanian and Arabic with service-books in the Greek, Cyrillic, Latin and Arabic alphabets. But the Armenian Rite, whether Catholic or Gregorian, is confined exclusively to persons of the Armenian race, and employs the ancient Armenian language and alphabet. The majority of the Armenians were converted to Christianity by St. Gregory the Illuminator, a man of noble family, who was made Bishop of Armenia in 302. So thoroughly was his work effected that Armenia alone of the ancient nations converted to Christianity has preserved no pagan literature antedating the Christian literature of the people; pagan works, if they ever existed, seem to have perished in the ardor of the Armenians for Christian thought and expression. The memory of St. Gregory is so revered that the Armenians who are opposed to union with the Holy See take pride in calling themselves "Gregorians," implying that they keep the faith taught by St. Gregory. Hence it is usual to call the dissidents "Gregorians," in order to distinguish them from the Uniat Catholics. At first the language of the Christian liturgy in Armenia was Syriac, but later they discarded it for their own tongue, and translated all the services into Armenian, which was at first written in Syriac or Persian letters. About 400 St. Mesrob invented the present Armenian alphabet (except two final letters which were added in the year 1200), and their language, both ancient and modern, has been written in that alphabet ever since. Mesrob also translated the New Testament into Armenian and revised the entire liturgy. The Armenians in their church life have led almost as checkered an existence as they have in their national life. At first they were in full communion with the Universal Church. They were bitterly opposed to Nestorianism, and, when in 451 the Council of Chalcedon condemned the doctrine of Eutyches, they seceded, holding the opinion that such a definition was sanctioning Nestorianism, and have since remained separated from and hostile to the Greek Church of Constanti-

nople. In 1054 the Greeks seceded in turn from unity with the Roman Church, and nearly three centuries later the Armenians became reconciled with Rome, but the union lasted only a brief period. Breaking away from unity again, the majority formed a national church, which agrees neither with the Greek nor the Roman Church; a minority, recruited by converts to union with the Holy See in the seventeenth century, remained united Armenian Catholics.

The Mass and the whole liturgy of the Armenian Church is said in Ancient Armenian, which differs considerably from the modern tongue. The language is an offshoot of the Iranian branch of the Indo-Germanic family of languages, and probably found its earliest written expression in the cuneiform inscriptions; it is unlike the Semitic languages immediately surrounding it. Among its peculiarities are twelve regular declensions and eight irregular declensions of nouns and five conjugations of the verbs, while there are many difficulties in the way of postpositions and the like. It abounds in consonants and guttural sounds; the words of the Lord's Prayer in Armenian will suffice as an example: "Hair mier, vor herghins ies, surp iegitzi anun ko, ieghastze arkautium ko, iegitzin garnk ko, vorbes hierghins iev hiergri, zhatz mier hanabazort dur miez aissor, iev tog miez ezbardis mier, vorbes iev mek togunk merotz bardabanatz, iev mi danir zmez i porsutiun, ail perghea i chare." The language is written from left to right, like Greek, Latin, or English, but in an alphabet of thirty-eight peculiar letters, which are dissimilar in form to anything in the Greek or Latin alphabet, and are arranged in the most perplexing order. For instance, the Armenian alphabet starts off with *a, p, k, t, z,* etc., and ends up with the letter *f*. It may also be noted that the Armenian has changed the consonantal values of most of the ordinary sounds in Christian names; thus George becomes Kevork; Sergius, Sarkis; Jacob, Hagop; Joseph, Hovsep; Gregory, Krikori; Peter, Bedros, and so on. The usual clan addition of the word "son" (*ian*) to most Armenian family names, something like the use of *mac* in the Gaelic languages, renders usual Armenian names easy of identification (e. g., Azarian, Hagopian, Rubian, Zohrabian, etc.).

The book containing the regulations for the administration of the sacraments, analogous to the Greek Euchologion or the Roman Ritual, is called the "Mashdotz," after the name of its

compiler, St. Mesrob, who was surnamed Mashdotz. He arranged and compiled the five great liturgical books used in the Armenian Church: (1) the Breviary (Zhamakirk) or Book of Hours; (2) The Directory (Tzutzak) or Calendar, containing the fixed festivals of the year; (3) The Liturgy (Pataragakirk) or Missal, arranged and enriched also by John Mantaguni; (4) The Book of Hymns (Dagaran), arranged for the principal great feasts of the year; (5) The Ritual or "Mashdotz," mentioned above. A peculiarity about the Armenian Church is that the majority of great feasts falling upon weekdays are celebrated on the Sunday immediately following. The great festivals of the Christian year are divided by the Armenians into five classes: (1) Easter; (2) feasts which fall on Sunday, such as Palm Sunday, Pentecost, etc.; (3) feasts which are observed on the days on which they occur: the Nativity, Epiphany, Circumcision, Presentation and Annunciation; (4) feasts which are transferred to the following Sunday: Transfiguration, Immaculate Conception, Nativity B. V. M., Assumption, Holy Cross, feasts of the Apostles, etc.; (5) other feasts, which are not observed at all unless they can be transferred to Sunday. The Gregorian Armenians observe the Nativity, Epiphany and Baptism of Our Lord on the same day (January 6), but the Catholic Armenians observe Christmas on December 25 and the Epiphany on January 6, and they observe many of the other feasts of Our Lord on the days on which they actually fall. The principal fasts are: (1) Lent; (2) the Fast of Nineveh for two weeks, one month before the commencement of Lent—in reality a remnant of the ancient Lenten fast, now commemorated only in name by our Septuagesima, Sexagesima and Quinquagesima Sundays; (3) the week following Pentecost. The days of abstinence are the Wednesdays and Fridays throughout the year with certain exceptions (e. g., during the week after the Nativity, Easter and the Assumption). In the Armenian Church Saturday is observed as the Sabbath, commemorating the Old Law and the creation of man, and Sunday as the Lord's Day of Resurrection and rejoicing, commemorating the New Law and the redemption of man. Most of the saints' days are dedicated to Armenian saints not commemorated in other lands, but the Armenian Catholics in Galicia and Transylvania use the Gregorian (not the Julian) Calendar, and have many Roman

saints' days and feasts added to their ancient ecclesiastical year.

In the actual arrangement of the church building for worship the Armenian Rite differs both from the Greek and the Latin. While the Armenian Church was in communion with Rome, it seems to have united many Roman practices in its ritual with those that were in accord with the Greek or Byzantine forms. The church building may be divided into the sanctuary and church proper (choir and nave). The sanctuary is a platform raised above the general level of the church and reached by four or more steps. The altar is always erected in the middle of it, and it is again a few steps higher than the level of the sanctuary. It is perhaps possible that the Armenians originally used an altar-screen or *iconostasis,* like that of the Greek churches, but it has long since disappeared. Still they do not use the open altar like the Latin Church. Two curtains are hung before the sanctuary: a large double curtain hangs before its entrance, extending completely across the space like the Roman chancel rail, and is so drawn as to conceal the altar, the priest, and the deacons at certain parts of the Mass; the second and smaller curtain is used merely to separate the priest from the deacons and to cover the altar after service. Each curtain opens on both sides, and ordinarily is drawn back from the middle. The second curtain is not much used. The use of these curtains is ascribed to the year 340, when they were required by a canon formulated by Bishop Macarius of Jerusalem. Upon the altar are usually the Missal, the Book of Gospels, a cross upon which the image of Our Lord is painted or engraved in low relief, and two or more candles, which are lighted as in the Roman use. The Blessed Sacrament is usually reserved in a tabernacle on the altar, and a small lamp kept burning there at all times. In the choir, usually enclosed within a low iron railing, the singers and priests stand in lines while singing or reciting the Office. In the East, the worshipper, upon entering the nave of the church, usually takes off his shoes, just as the Mohammedans do, for the Armenian founds this practice upon Ex., iii, 5; this custom is not followed in the United States, nor do the Armenians there sit cross-legged upon the floor in their churches, as they do in Asia.

The administration of the sacraments is marked by some

ceremonies unlike those of the Roman or Greek Churches, and by some which are a composite of the two. In the Sacrament of Baptism the priest meets the child carried in the arms of the nurse at the church door, and, while reciting Psalms li and cxxx, takes two threads (one white and the other red) and twists them into a cord, which he afterwards blesses. Usually the godfather goes to confession before the baptism, in order that he may fulfil his duties in the state of grace. The exorcisms and renunciations then take place, and the recital of the Nicene Creed and the answers to the responses follow. The baptismal water is blessed, the anointing with oil performed, the prayers for the catechumen to be baptized are said, and then the child is stripped. The priest takes the child and holds it in the font so that the body is in the water, but the head is out, and the baptism takes place in this manner: "N., the servant of God coming into the state of a catechumen and thence to that of baptism, is now baptized by me, in the name of the Father [here he pours a handful of water on the head of the child], and the Son [here he pours water as before], and the Holy Ghost [here he pours a third handful]." After this the priest dips the child thrice under the water, saying on each occasion: "Thou art redeemed by the blood of Christ from the bondage of sin, by receiving the liberty of sonship of the Heavenly Father, and becoming a co-heir with Christ and a temple of the Holy Ghost. Amen." Then the child is washed and clothed again, generally with a new and beautiful robe, and the priest when washing the child says: "Ye that were baptized in Christ, have put on Christ, Alleluia. And ye that have been illumined by God the Father, may the Holy Ghost rejoice in you. Alleluia." Then the passage of the Gospel of St. Matthew relating the baptism of Christ in the Jordan is read, and the rite thus completed.

The Sacrament of Confirmation is conferred by the priest immediately after baptism, although the Catholic Armenians sometimes reserve it for the bishop. The holy chrism is applied by the priest to the forehead, eyes, ears, nose, mouth, palms, heart, spine and feet, each time with a reference to the seal of the Spirit. Finally, the priest lays his hand upon and makes the sign of the cross on the child's forehead, saying: "Peace to thee, saved through God." When the confirmation is thus finished, the priest binds the child's forehead with the

red and white string which he twisted at the beginning of the baptism, and fastens it at the end with a small cross. Then he gives two candles, one red and one green, to the godfather and has the child brought up to the altar where Communion is given to it by a small drop of the Sacred Blood, or, if it be not at the time of Mass, by taking the Blessed Sacrament from the Tabernacle and signing the mouth of the child with it in the form of the cross, saying in either case: "The plenitude of the Holy Ghost"; if the candidate be an adult, full Communion is administered, and there the confirmation is ended. The formula of absolution in the Sacrament of Penance is: "May the merciful God have mercy upon you and grant you the pardon of all your sins, both confessed and forgotten; and I by virtue of my order of priesthood and in force of the power granted by the Divine Command: Whosesoever sins you remit on earth they are remitted unto them in heaven; through that same word I absolve you from all participation in sin, by thought, word and deed, in the name of the Father, and of the Son, and of the Holy Ghost. And I again restore you to the sacraments of the Holy Church; whatsoever good you shall do, shall be counted to you for merit and for glory in the life to come. May the shedding of the blood of the Son of God, which He shed upon the cross and which delivered human nature from hell, deliver you from your sins. Amen." As a rule Armenians are exhorted to make their confession and communion on at least five days in the year: the so-called *Daghavork* or feasts of Tabernacles, i. e., the Epiphany, Easter, Transfiguration, Assumption and Exaltation of the Holy Cross. The first two festivals are obligatory, and, if an Armenian neglects his duty, he incurs excommunication. The Sacrament of Extreme Unction (or "Unction with Oil," as it is called) is supposed to be administered by seven priests in the ancient form, but practically it is performed by a single priest on most occasions. The eyes, ears, nose, lips, hands, feet and heart of the sick man are anointed, with this form: "I anoint thine eyes with holy oil, so that whatever sin thou mayst have committed through thy sight, thou mayst be saved therefrom by the anointing of this oil, through the grace of our Lord Jesus Christ," and with a similar reference to the other members anointed.

The Divine Liturgy or Mass is of course the chief rite

among the Armenians, whether Catholic or Gregorian, and it is celebrated with a form and ceremonial which partakes in a measure both of the Roman and Byzantine rites. As we have said, the curtains are used instead of the altar-rail or iconostasis of those rites, and the vestments are also peculiar. The Armenians, like the Latins, use unleavened bread, in the form of a wafer or small thin round cake, for consecration; but like the Greeks they prepare many wafers, and those not used for consecration in the Mass are given afterwards to the people as the *antidoron*. The wine used must be solely the fermented juice of the best grapes obtainable. In the Gregorian churches Communion is given to the people under both species, the Host being dipped in the chalice before delivering it to the communicant, but in the Catholic churches Communion is now given only in one species, that of the Body, although there is no express prohibition against the older form. On Christmas Eve and Easter Eve the Armenians celebrate Mass in the evening; the Mass then begins with the curtains drawn whilst the introductory psalms and prophecies are sung, but, at the moment the great feast is announced in the Introit, the curtains are withdrawn and the altar appears with full illumination. During Lent the altar remains entirely hidden by the great curtains, and during all the Sundays in Lent, except Palm Sunday, Mass is celebrated behind the drawn curtains. A relic of this practice still remains in the Roman Rite, as shown by the veiling of the images and pictures from Passion Sunday till Easter Eve. The Armenian vestments for Mass are peculiar and splendid. The priest wears a crown, exactly in the form of a Greek bishop's mitre, which is called the *Saghavard* or helmet. This is also worn by the deacons attending on a bishop at pontifical Mass. The Armenian bishops wear a mitre almost identical in shape with the Latin mitre, and said to have been introduced at the time of their union with Rome in the twelfth century, when they relinquished the Greek form of mitre for the priests to wear in the Mass. The celebrant is first vested with the *shapik* or alb, which is usually narrower than the Latin form, and usually of linen (sometimes of silk). He then puts on each of his arms the *baspans* or cuffs, which replace the Latin maniple; then the *ourar* or stole, which is in one piece; then the *goti* or girdle, then the *varkas* or amice, which is a large embroidered stiff

collar with a shoulder covering to it; and finally, the *shoochar*, or chasuble, which is almost exactly like a Roman cope. If the celebrant be a bishop, he also wears the *gonker* or Greek epigonation. The bishops carry a staff shaped like the Latin, while the *vartabeds* (deans, or doctors of divinity; analogous to the Roman mitred abbots) carry a staff in the Greek form (a staff with two intertwined serpents). No organs are used in the Armenian church, but the elaborate vocal music of the Eastern style, sung by choir and people, is accompanied by two metallic instruments, the *keshotz* and *zinzgha* (the first a fan with small bells; the second similar to cymbals), both of which are used during various parts of the Mass. The deacon wears merely an alb and a stole in the same manner as in the Roman Rite. The subdeacons and lower clergy wear simply the alb.

The Armenian Mass may be divided into three parts: Preparation, Anaphora or Canon and Conclusion. The first and preparatory portion extends as far as the Preface, when the catechumens are directed by the deacon to leave. The Canon commences with the conclusion of the Preface and ends with the Communion. As soon as the priest is robed in his vestments he goes to the altar, washes his hands reciting Psalm xxvi, and then going to the foot of the altar begins the Mass. After saying the Intercessory Prayer, the Confiteor and the Absolution, which is given with a crucifix in hand, he recites Psalm xlii (Introibo ad altare), and at every two verses ascends a step of the altar. After he has intoned the prayer "In the tabernacle of holiness," the curtains are drawn, and the choir sings the appropriate hymn of the day. Meanwhile the celebrant behind the curtain prepares the bread on the paten and fills the chalice, ready for the oblation. When this is done the curtains are withdrawn and the altar incensed. Then the Introit of the day is sung, then the prayers corresponding to those of the first, second and third antiphons of the Byzantine Rite, while the proper psalms are sung by the choir. Then the deacon intones "Proschume" (let us attend), and elevates the book of the gospels, which is incensed as he brings it to the altar, making the Little Entrance. The choir then sings the Trisagion (Holy God, Holy and Mighty, Holy and Immortal, have mercy on us) thrice. The Gregorians interpolate after "Holy and Immortal" some words descriptive of the feast day, such as "who was made manifest for us," or

"who didst rise from the dead," but this addition has been condemned at Rome as being a relic of the Patripassian heresy. During the Trisagion the *Keshotz* is jingled in accompaniment. Then the Greek Ektene or Litany is sung, and at its conclusion the reader reads the Prophecy; then the Antiphon before the Epistle is sung, and the epistle of the day read. At the end of each the choir responds Alleluia. Then the deacon announces "Orthi" (stand up) and, taking the Gospels, reads or intones the gospel of the day. Immediately afterwards, the Armenian form of the Nicene Creed is said or sung. It differs from the creed as said in the Roman and Greek Churches in that it has, "consubstantial with the Father by whom all things were made *in Heaven and in Earth, visible and invisible;* who for us men and our salvation came down from Heaven, was incarnate and was made man and *perfectly begotten* through the Holy Ghost of the most Holy Virgin Mary; *he assumed from her body, soul, and mind, and all that in man is, truly and not figuratively";* and "we believe also in the Holy Ghost, *not created, all perfect,* who proceedeth from the Father (and the Son), *who spake in the Law, in the Prophets and the Holy Gospel, who descended into the Jordan, who preached Him who was sent, and who dwelt in the Saints,"* and after concluding in the ordinary form adds the sentence pronounced by the First Council of Nicæa: "Those who say there was a time when the Son was not, or when the Holy Ghost was not; or that they were created out of nothing; or that the Son of God and the Holy Ghost are of another substance or that they are mutable; the Catholic and Apostolic church condemns." Then the Confession of St. Gregory is intoned aloud, and the Little Ektene sung. The kiss of peace is here given to the clergy. The deacon at its close dismisses the catechumens, and the choir sings the Hymn of the Great Entrance, when the bread and wine are solemnly brought to the altar. "The Body of our Lord and the Blood of our Redeemer are to be before us. The Heavenly Powers, invisible, sing and proclaim with uninterrupted voice, Holy, Holy, Holy, Lord God of Hosts."

Here the curtains are drawn, and the priest takes off his crown (or the bishop his mitre). The priest incenses the holy gifts and again washes his hands, repeating Psalm xxvi as before. After the salutation is sung, the catechumens are dismissed, and the Anaphora or Canon begins. The Preface is

said secretly, only the concluding part being intoned, to which the choir responds with the Sanctus. The prayer before consecration follows, with a comparison of the Old and the New Law, not found in either Greek or Roman Rite: "Holy, Holy, Holy; Thou art in truth most Holy; who is there who can dare to describe by words thy bounties which flow down upon us without measure? For Thou didst protect and console our forefathers, when they had fallen in sin, by means of the prophets, the Law, the priesthood, and the offering of bullocks, showing forth that which was to come. And when at length He came, Thou didst tear in pieces the register of our sins, and didst bestow on us Thine Only Begotten Son, the debtor and the debt, the victim and the anointed, the lamb and Bread of Heaven, the Priest and the Oblation, for He is the distributor and is always distributed amongst us, without being exhausted. Being made man truly and not apparently, and by union without confusion, He was incarnate in the womb of the Virgin Mary, Mother of God, and journeyd through all the passions of human life, sin only excepted, and of His own free will walked to the cross, whereby He gave life to the world and wrought salvation for us." Then follow the actual words of consecration, which are intoned aloud. Then follow the Offering and the Epiklesis, which differs slightly in the Gregorian and Catholic form; the Gregorian is: "whereby Thou wilt make the bread when blessed truly the body of our Lord and Saviour Jesus Christ"; and the Catholic form: "whereby Thou hast made the bread when blessed truly the Body of our Lord and Saviour Jesus Christ." As there is actually no blessing or consecration after the Epiklesis, the Catholic form represents the correct belief. Then come the prayers for the living and the dead, and an intoning by the deacons of the Commemoration of the Saints, in which nearly all of the Armenian saints are mentioned. Then the deacon intones aloud the Ascription of Praise of Bishop Chosroes the Great in thanksgiving for the Sacrament of the Altar. After this comes a long Ektene or Litany, and then the Our Father is sung by the choir. The celebrant then elevates the consecrated Host, saying "Holy things for Holy Persons," and when the choir responds, he continues: "Let us taste in holiness the holy and honorable Body and Blood of our Lord and Saviour Jesus Christ who came down from heaven and is now distrib-

uted among us." Then the choir sings antiphons in honor of the sacrifice of the Body and Blood, and the small curtain is drawn. The priest kisses the sacred Victim, saying "I confess and I believe that Thou art Christ, the Son of God, who has borne the sins of the world." The Host is divided into three parts, one of which is placed in the chalice. The choir sing the communion hymns as appointed; the priest and the clergy receive the Communion first, and then the choir and people. The little curtain is withdrawn when the Communion is given, and the great curtains are drawn back when the people come up for Communion.

After Communion, the priest puts on his crown (or the bishop his mitre), and the great curtains are again drawn. Thanksgiving prayers are said behind them, after which the great curtains are withdrawn once more, and the priest holding the book of gospels says the great prayer of peace, and blesses the people. Then the deacon proclaims "Orthi" (stand up) and the celebrant reads the Last Gospel, which is nearly always invariable, being the Gospel of St. John, i, 1 sqq.: "In the beginning was the Word, etc."; the only exception is from Easter to the eve of Pentecost, when they use the Gospel of St. John, xxi, 15-20: "So when they had dined, etc." Then the prayer for peace and the "Kyrie Eleison" (thrice) are said, the final benediction is given, and the priest retires from the altar. Whilst Psalm xxxiv is recited or sung by the people, the blessed bread is distributed. The Catholic Armenians confine this latter rite to high festivals only. The chief editions of the Gregorian Armenian Missals are those printed at Constantinople (1823, 1844), Jerusalem (1841, 1873 and 1884), and Etschmiadzin (1873); the chief Catholic Armenian editions are those of Venice (1808, 1874, 1895), Trieste (1808), and Vienna (1858, 1884).

Armenian Catholics.—Armenians had come to the United States in small numbers prior to 1895. In that and the following year the Turkish massacres took place throughout Armenia and Asia Minor, and large numbers of Armenians emigrated to America. Among them were many Armenian Catholics, although these were not sufficiently numerous to organize any religious communities like their Gregorian brethren. In 1898 Mgr. Stephan Azarian (Stephen X), then Catholic Patriarch of Cilicia of the Armenians, who resided in Constanti-

nople, entered into negotiations with Cardinal Ledochowski, Prefect of the Congregation of the Propaganda, and through him obtained the consent of Archbishop Corrigan of New York and Archbishop Williams of Boston for priests of the Armenian Rite to labor in their respective provinces for the Armenian Catholics who had come to this country. He sent as the first Armenian missionary the Very Reverend Archpriest Mardiros Mighirian, who had been educated at the Propaganda and the Armenian College, and arrived in the United States on Ascension Day, May 11, 1899. He at first went to Boston, where he assembled a small congregation of Armenian Catholics, and later proceeded to New York to look after the spiritual welfare of the Catholic Armenians in Manhattan and Brooklyn. He also established a mission station in Worcester, Massachusetts. In New York and Brooklyn the Catholics of the Armenian Rite are divided into those who speak Armenian and those who, coming from places outside of the historic Armenia, speak the Arabic language. At present this missionary is stationed at St. Stephen's Church in East Twenty-eighth Street, since large numbers of Armenians live in that vicinity, but has another congregation under his charge in Brooklyn. All these Catholic Armenians are too poor to build any church or chapel of their own, and use the basement portion of the Latin churches. Towards the end of 1906 another Armenian priest, Rev. Manuel Basieganian, commenced mission work in Paterson, New Jersey, and now attends mission stations throughout New England, New Jersey and Eastern Pennsylvania. In 1908 Rev. Hovsep (Joseph) Keossajian settled in Lawrence, Massachusetts, and established a chapel in St. Mary's Church. He also ministers to the spiritual wants of the Armenian Catholics at Boston, Cambridge, East Watertown, Newton, Lynn, Chelsea and Lowell. In 1909 Rev. Moses Mazarian took charge of the Armenian mission at Cleveland, Ohio, and in the cities throughout the west. None of these have been able to build independent Armenian churches, but usually hold their services in the Roman Catholic churches. Besides the places already mentioned there are slender Armenian Catholic congregations at Haverhill, Worcester, Fitchburg, Milford, Fall River, Holyoke and Whiting, in Massachusetts; Nashua and Manchester, in New Hampshire; Providence, Pawtucket and Central Falls, in Rhode Island; New

Britain and Bridgeport, in Connecticut; Jersey City, West Hoboken and Newark, in New Jersey; and Philadelphia and Chicago. The number of Catholic Armenians in the United States is very small, being estimated at about 2,000 to 2,500 all told. So many of them reside among the other Armenians and frequent their churches, that there may be more who do not profess themselves Catholics, and purely Armenian chapels would doubtless bring to light many whom the mission priests on their rounds do not reach.

Gregorian Armenians.—Inasmuch as Armenia was converted to the faith of St. Gregory the Illuminator, the Armenians who are not in union with the Holy See pride themselves upon the fact that they more truly hold the faith preached by St. Gregory and they are accordingly called *Gregorians,* since the word "Orthodox" would be likely to confuse them with the Greeks. By reason of the many schools founded in Armenia and in Constantinople by American Protestant missionaries, their attention was turned to America, and, when the massacres of 1895-96 took place, large numbers came to the United States. Many of them belonged to the Protestant Armenian Church, and identified themselves with the Congregationalists or Presbyterians; but the greater number of them belonged to the national Gregorian Church. In 1889 Rev. Hovsep Sarajian, a priest from Constantinople, was sent to the Armenians in Massachusetts, and a church which was built in Worcester in 1891 is still the headquarters of the Armenian Church in the United States. The emigration increasing greatly after the massacres, Father Sarajian was reinforced by several other Armenian priests; in 1898 he was made bishop, and in 1903 was invested with archiepiscopal authority, having Canada and the United States under his jurisdiction. Seven great pastorates were organized to serve as the nuclei of future dioceses: at Worcester, Boston and Lawrence (Massachusetts), New York, Providence (Rhode Island), Fresno (California) and Chicago (Illinois). To these was added West Hoboken in 1906. There are numerous congregations and mission stations in various cities. Churches have been built in Worcester, Fresno and West Hoboken; in Boston and Providence halls are rented, and in other places arrangements are often made with Episcopal churches where their services are held. The Gregorian Armenian clergy comprises the archbishop, seven

resident and three missionary priests, while the number of Gregorian Armenians is given at 20,000 in the United States. There are several Armenian societies and two Armenian newspapers and also Armenian reading-rooms in several places.

II.—Byzantine or Greek Rite

This rite, reckoning both the Catholic and Schismatic Churches, comes next in expansion through the Christian world to the Roman Rite. It also ranks next to the Roman Rite in America, there being now (1911) about 156 Greek Catholic churches, and about 149 Greek Orthodox churches in the United States. The Eastern Orthodox Churches of Russia, Turkey, Rumania, Servia and Bulgaria and other places where they are found, make up a total of about 120,000,000, while the Uniat Churches of the same rite, the Greek Catholics in Austria, Hungary, Italy, Bulgaria, Asia and elsewhere, amount to upwards of 7,500,000. Unlike the Armenian Rite, it has not been confined to any particular people or language, but has spread over the entire Christian Orient among the Slavic, Rumanian and Greek populations. As regards jurisdiction and authority, it has not been united and homogeneous like the Roman Rite, nor has it, like the Latin Church, been uniform in language, calendar, or particular customs, although the same general teaching, ritual and observances have been followed. The principal languages in which the liturgy of the Greek Rite is celebrated are (1) Greek, (2) Slavonic, (3) Arabic, and (4) Rumanian. It is also celebrated in Gregorian by a small and diminishing number of worshippers, and sometimes experimentally in a number of modern tongues for missionary purposes; but, as this latter use has never been approved, the four languages named above may be considered the official ones of the Byzantine Rite. A portion of the population of all the nations which use this rite, follow it in union with the Holy See, and these have by their union placed the Byzantine Rite in the position which it occupied before the schism of 1054. Thus, the Russians, Bulgarians and Servians, who are schismatic, use the Old Slavonic in their church books and services; so likewise do the Catholic Ruthenians, Bulgarians and Servians. Likewise the Rumanians of Rumania

and Transylvania, who are schismatic, use the Rumanian language in the Greek Rite; but the Rumanians of Transylvania, who are Catholic, do the same. The Orthodox Greeks of Greece and Turkey use the original Greek of their rite; but the Italo-Greeks of Italy and Sicily and the Greeks of Constantinople, who are Catholic, use it also. The Syro-Arabians of Syria and Egypt, who are schismatic, use the Arabic in the Greek Rite; but the Catholic Melchites likewise use it.

The numerous emigrants from these countries to America have brought with them their Byzantine Rite with all its local peculiarities and its language. In some respects the environment of a people professing the Greek Rite in union with the Holy See but in close touch with their countrymen of the Roman Rite has tended to change in unimportant particulars several of the ceremonies and sometimes particular phrases of the rite, but not to a greater extent than the various Schismatic Churches have changed the language and ceremonies in their several national Churches. Where this has occurred in the Greek Churches united with the Holy See, it has been fiercely denounced as latinizing, but, where it has occurred in Russia, Bulgaria or Syria, it is simply regarded by the same denouncers as a mere expression of nationalism. There is in the aggregate a larger number of Catholics of the Byzantine Rite in America than of the Orthodox. The chief nationalities there which are Catholic are the Ruthenians, Rumanians, Melchites and Italo-Greeks; the principal Orthodox ones are the Russians, Greeks, Syro-Arabians, Servians, Rumanians, Bulgarians and Albanians. As emigration from those lands increases daily, and the representatives of those rites are increasing in numbers and prosperity, a still wider expansion of the Greek Rite in the United States may be expected. Already the Russian Orthodox Church has a strong hierarchy, an ecclesiastical seminary and monasteries, supported chiefly by the Holy Synod and the Orthodox Missionary Society of Russia, and much proselytizing is carried on among the Greek Catholics. The latter are not in such a favorable position; they have no home governmental support, but have had to build and equip their own institutions out of their own slender means. The Holy See has provided a bishop for them, but the Russians have stirred up dissensions and made his position as difficult as possible among his own people. The Hellenic

Greek Orthodox Church expects soon to have its own Greek bishop, and the Servians and Rumanians also expect a bishop to be appointed by their home authorities.

III.—Maronite Rite

The Maronite is one of the Syrian rites and has been closely assimilated in the Church to the Roman Rite. Unlike the Syro-Chaldean or the Syro-Catholic rites, for they all use the Syriac language in the Mass and liturgy, it has not kept the old forms intact, but has modelled itself more and more upon the Roman Rite. Among all the Eastern rites which are now in communion with the Holy See, it alone has no Schismatic rite of corresponding form and language, but is wholly united and Catholic, thereby differing also from the other Syrian rites. The liturgical language is the ancient Syriac or Aramaic, and the Maronites, as well as all other rites who use Syriac, take especial pride in the fact that they celebrate the Mass in the very language which Christ spoke while He was on earth, as evidenced by some fragments of His very words still preserved in the Greek text of the Gospels (e. g., in Matt. xxvii, 46, and Mark v, 41). The Syriac is a Semitic language closely related to the Hebrew, and is sometimes called Aramaic from the Hebrew word *Aram* (Northern Syria). As the use of Ancient Hebrew died out after the Babylonian captivity, the Syriac or Aramaic took its place, very much as Italian has supplanted Latin throughout the Italian peninsula. This was substantially the situation at the time of Christ's teaching and the foundation of the early Church. Syriac is now a dead language, and in the Maronite service and liturgy bears the same relation to the vernacular Arabic as the Latin in the Roman Rite does to the modern languages of the people. It is written with a peculiar alphabet, reads from right to left like the Hebrew or Arabic languages, but its letters are unlike the current alphabets of either of these languages. To simplify the Maronite Missals, Breviary and other service books, the vernacular Arabic is often employed for the rubrics and for many of the best-known prayers; it is written, not in Arabic characters, but in Syriac, and this mingled language and alphabet is called *Karshuni*. The Epistle, Gospel, Creed

and Pater Noster are nearly always given in Karshuni, instead of the original Arabic.

The form of the Liturgy or Mass is that of St. James, so called because of the tradition that it originated with St. James the Less, Apostle and Bishop of Jerusalem. It is the type form of the Syriac Rite, but the Maronite Use has accommodated it more and more to the Roman. This form of the Liturgy of St. James constitutes the Ordinary of the Mass, which is always said in the same manner, merely changing the epistles and gospels according to the Christian year. But the Syrians, whether of the Maronite, Syrian, Catholic or Syro-Chaldaic rite, have the peculiarity (not found in other liturgies) of inserting different anaphoras or canons of the Mass, composed at various times by different Syrian saints; these change according to the feast celebrated, somewhat analogously to the Preface in the Roman Rite. The principal anaphoras or canons of the Mass used by the Maronites are: (1) the Anaphora according to the Order of the Holy Catholic and Roman Church, the Mother of all the Churches; (2) the Anaphora of St. Peter, the Head of the Apostles; (3) the Anaphora of the Twelve Apostles; (4) the Anaphora of St. James the Apostle, brother of the Lord; (5) the Anaphora of St. John the Apostle and Evangelist; (6) the Anaphora of St. Mark the Evangelist; (7) the Anaphora of St. Xystus, the Pope of Rome; (8) the Anaphora of St. John surnamed Maro, from whom they derive their name; (9) the Anaphora of St. John Chrysostom; (10) the Anaphora of St. Basil; (11) the Anaphora of St. Cyril; (12) the Anaphora of St. Dionysius; (13) the Anaphora of John of Harran, and (14) the Anaphora of Marutha of Tagrith. Besides these they have also a form of liturgy of the Presanctified for Good Friday, after the Roman custom. Frequent use of incense is a noticeable feature of the Maronite Mass, and not even in low Mass is the incense omitted. In their form of church building the Maronites have nothing special like the Greeks with their iconostasis and square altar, or the Armenians with their curtains, but build their churches very much as Latins do. While the sacred vestments are hardly distinguishable from those of the Roman Church, in some respects they approach the Greek form. The alb, the girdle and the maniple or cuffs on each hand, a peculiar form of amice, the stole (sometimes in Greek and sometimes

in Roman form), and the ordinary Roman chasuble make up the vestments worn by the priest at Mass. Bishops use a cross, mitre and staff of the Roman form. The sacred vessels used on the altar are the chalice, paten or disk, and a small star or asterisk to cover the consecrated Host. They, like us, use a small cross or crucifix, with a long silken banner attached, for giving the blessings. The Maronites use unleavened bread and have a round Host, as in the Roman Rite.

The Maronite Mass commences with the ablution and vesting at the foot of the altar. Then, standing at the middle of the sanctuary, the priest recites Psalm xlii, "Introibo ad altare," moving his head in the form of a cross. He then ascends the altar, takes the censer and incenses both the uncovered chalice and paten, then takes up the Host and has it incensed, puts it on the paten and has the corporals and veils incensed. He next pours wine in the chalice, adding a little water, and then incenses it and covers both Host and chalice with the proper veils. Then, going again to the foot of the altar, he says aloud the first prayer in Arabic, which is followed by an antiphon. The strange Eastern music, with its harsh sounds and quick changes, is a marked feature of the Maronite Rite. The altar, the elements, the clergy, servers and people are incensed, and the Kyrie Eleison (Kurrilison) and the "Holy God, Holy strong one, etc.," are sung by choir and people. Then comes the Pater Noster in Arabic, with the response: "For thine is the kingdom and the power and the glory, world without end, Amen." The celebrant and deacon intone the Synapte for peace, which is followed by a short form of the Gloria in excelsis: "Glory be to God on high, and on earth peace and good hope to the sons of men," etc. The *Phrumiur* is then said; this is an introductory prayer, and always comes before the *Sedro,* which is a prayer of praise said aloud by the priest standing before the altar while the censer is swung. It is constructed by the insertion of verses into a more or less constant framework, commemorative of the feast or season, and seems to be a survival of the old psalm verses with the Gloria. For instance, a *Sedro* of Our Lady will commemorate her in many ways, something like our litany, but more poetically and at length; one of Our Lord will celebrate Him in His nativity, baptism, etc. Then come the commemorations of the Prophets, the Apostles, the martyrs, of all the saints, and lastly the

commemoration of the departed: "Be ye not sad, all ye who sleep in the dust, and in the decay of your bodies. The living Body which you have eaten and the saving Blood which you have drunk, can again vivify all of you, and clothe your bodies with glory. O Christ, Who hast come and given peace by Thy Blood to the heights and the depths, give rest to the souls of Thy servants in the promised life everlasting!" The priest then prays for the living, and makes special intercession by name of those living or dead for whom the Mass is offered. He blesses and offers the sacred elements, in a form somewhat analogous to the Offertory in the Roman Rite. Another *Phrumiur* and the great *Sedro* of St. Ephraem or St. James is said, in which the whole sacrifice of the Mass is foreshadowed. The psalm preparatory to the Epistle in Arabic is recited, and the epistle of the day then read. The Alleluia and gradual psalm is recited, the Book of Gospels incensed, and the Gospel, also in Arabic, intoned or read. The versicles of thanksgiving for the Gospel are intoned, at several parts of which the priest and deacon and precentor chant in unison. The Nicene Creed, said in unison by priest and deacon, follows, and immediately after the celebrant washes his hands saying Psalm xxvi. This ends the Ordinary of the Mass.

The Anaphora, or Canon of the Mass, is then begun, and varies according to season, place and celebrant. In the Anaphora of the Holy Catholic and Roman Church, which is a typical one, the Mass proceeds with the prayers for peace very much as they stand at the end of the Roman Mass; then follow prayers of confession, adoration and glory, which conclude by giving the kiss of peace to the deacon and the other clergy. The Preface follows: "Let us lift up our thoughts, our conscience and our hearts! ℟. They are lifted up to Thee, O Lord! P. Let us give thanks to the Lord in fear, and adore Him with trembling. ℟. It is meet and just. P. To Thee, O God of Abraham and Isaac and Jacob, O glorious and holy King of Israel, for ever! ℟. Glory be to the Father and the Son and the Holy Ghost, now and forever, world without end. ℟. Before the glorious and divine mysteries of our Redeemer, with the pleasant things which are imposed, let us implore the mercy of the Lord! ℟. It is meet and just" (and the Preface continues secretly). Then the Sanctus is sung, and the Consecration immediately follows. The words of Consecration are

intoned aloud, the choir answering "Amen." After the succeeding prayer of commemoration of the Resurrection and hope of the Second Coming and a prayer for mercy, the Epiklesis is said: "How tremendous is this hour and how awful this moment, my beloved, in which the Holy and Life-giving Spirit comes down from on high and descends upon this Eucharist which is placed in this sanctuary for our reconciliation. With silence and fear stand and pray! Salvation to us and the peace of God the Father of all of us. Let us cry out and say thrice: Have mercy on us, O Lord, and send down the Holy and Life-giving Spirit upon us! Hear me, O Lord! and let Thy living and Holy Spirit descend upon me and upon this sacrifice! and so complete this mystery, that it be the Body of Christ our God for our redemption!" The prayers for the Pope of Rome, the Patriarch of Antioch, and all the metropolitans and bishops and orthodox professors and believers of the Catholic Faith immediately follow. This in turn is followed by a long prayer by the deacon for tranquillity, peace and the commemoration of all the saints and doctors of the early Church and of Syria, including St. John Maro, with the petition for the dead at the end. Then comes the solemn offering of the Body and the Blood for the sins of priest and people, concluding with the words: "Thy Body and Thy Holy Blood are the way which leads to the Kingdom!" The adoration and the fraction follow; then the celebrant elevates the chalice together with the Host, and says: "O desirable sacrifice which is offered for us! O victim of reconciliation, which the Father obtained in Thy own person! O Lamb, Who wast the same person as the High Priest who sacrificed!" Then he genuflects and makes the sign of the cross over the chalice: "Behold the Blood which was shed upon Golgotha for my redemption; because of it receive my supplication." The "Sanctus fortis" is again sung, and the celebrant lifts the Sacred Body on high and says: "Holy things for holy persons, in purity and holiness!" The fraction of the Host follows after several prayers, and the priest mingles a particle with the Blood, receives the Body and the Blood himself, and gives communion to the clergy and then to the people. When it is finished he makes the sign of the cross with the paten and blesses the people.

Then follow a synapte (litany) of thanksgiving, and a sec-

ond signing of the people with both paten and chalice, after which the priest consumes all the remaining species, saying afterwards the prayers at the purification and ablution. The prayer of blessing and protection is said, and the people and choir sing: "Alleluia! Alleluia! I have fed upon Thy Body and by Thy living Blood I am reconciled, and I have sought refuge in Thy Cross! Through these may I please Thee, O Good Lord, and grant Thou mercy to the sinners who call upon Thee!" Then they sing the final hymn of praise, which in this anaphora contains the words: "By the prayers of Simon Peter, Rome was made the royal city, and she shall not be shaken!" Then the people all say or sing the Lord's Prayer; when it is finished, the final benediction is given, and the priest, coming again to the foot of the altar, takes off his sacred vestments and proceeds to make his thanksgiving.

Maronites in America.—The Maronites are chiefly from the various districts of Mount Lebanon and from the city of Beirut, and were at first hardly distinguishable from the other Syrians and Arabic-speaking persons who came to America. At first they were merely peddlers and small traders, chiefly in religious and devotional articles, but they soon got into other lines of business and at present possess many well-established business enterprises. Not only are they established in the United States, but they have also spread to Mexico and Canada, and have several fairly large colonies in Brazil, Argentine and Uruguay. Their numbers in the United States are variously estimated from 100,000 to 120,000, including the native-born. Many of them have become prosperous merchants and are now American citizens. Several Maronite families of the title (*Emir*) have emigrated and made their homes in the United States; among them are the Emirs Al-Kazen, Al-Khouri, Abi-Saab and others. There is also the well-known Arabic novelist of the present day, Madame Karam Hanna (Afifa Karam) of Shreveport, Louisiana, formerly of Amshid, Mount Lebanon, who not only writes entertaining fiction, but touches on educational topics and even women's rights. Nahum Mokarzel, a graduate of the Jesuit College of Beirut, is a clever writer both in Arabic and English. The Maronites are established in New York, the New England States, Pennsylvania, Minnesota and Alabama. The first Maronite priest to visit the United States was Rev. Joseph Mokarzel, who

arrived in 1879, but did not remain. Very Rev. Louis Kazen, of Port Saïd, Egypt, came later, but, as there were very few of his countrymen, he likewise returned. On 6 August, 1890, the Rev. Butrosv Korkemas came to establish a permanent mission, and after considerable difficulty rented a tiny chapel in a store on Washington Street, New York City. He was accompanied by his nephew, Rev. Joseph Yasbek, then in deacon's orders, who was later ordained to the priesthood by Archbishop Corrigan, and founded the Maronite mission in Boston; he is now Chor-Bishop of the Maronites and practically the head of that rite in America.

A church was later established in Philadelphia, then one in Troy and one in Brooklyn, after which the Maronites branched out to other cities. At present (1911) there are fifteen Maronite churches in the United States: in New York, Brooklyn, Troy, Buffalo, Boston, Lawrence, Springfield, Philadelphia, Scranton, St. Paul, St. Louis, Birmingham, Chicago, Wheeling and Cleveland. Meanwhile new congregations are being formed in smaller cities, and are regularly visited by missionary priests. The Maronite clergy is composed of two chor-bishops (deans vested with certain episcopal powers) and twenty-three other priests, of whom five are Antonine monks. In Mexico there are three Maronite chapels and four priests. In Canada there is a Maronite chapel at New Glasgow and one resident priest. There are only two Arabic-English schools, in New York and St. Louis, since many of the Maronite children go to the ordinary Catholic or to the public schools. There are no general societies or clubs with religious objects, although there is a Syrian branch of the St. Vincent de Paul Society. About fifteen years ago Nahum A. Mokarzel founded and now publishes in New York City the daily newspaper, "Al Hoda" (The Guidance), which is now the best-known Arabic newspaper in the world and the only illustrated one. His brother also publishes an Arabic monthly magazine, "Al Alam ul Jadia" (The New World), which contains modern Arabic literature and translations of American and English writers. There are also two Maronite papers published in Mexico. The Maronites also have in New York a publishing house on a small scale, in which novels, pamphlets and scientific and religious works are printed in Arabic, and the usual Arabic literature sold.

IV.—Other Oriental Rites

The rites already described are the principal rites to be met with in the United States; but there are besides them a few representatives of the remaining Eastern rites, although these are perhaps not sufficiently numerous to maintain their own churches or to constitute separate ecclesiastical entities. Among these smaller bodies are: (1) the Chaldean Catholics and the schismatic Christians of the same rite, known as Nestorians; (2)the Syrian Catholics or Syro-Catholics and their correlative dissenters, the Jacobites, and (3) finally the Copts, Catholic or Orthodox. All of these have a handful of representatives in America, and, as immigration increases, it is a question how great their numbers will become.

(1) *Chaldean or Syro-Chaldean Catholic Rite.*—Those who profess this rite are Eastern Syrians, coming from what was anciently Mesopotamia, but is now the borderland of Persia. They ascribe the origin of the rite to two of the early disciples, Addeus and Maris, who first preached the Gospel in their lands. It is really a remnant of the early Persian Church, and it has always used the Syriac language in its liturgy. The peculiar Syriac which it uses is known as the eastern dialect, as distinguished from that used in the Maronite and Syro-Catholic rites, which is the western dialect. The method of writing this church Syriac among the Chaldeans is somewhat different from that used in writing it among the western books the antique letters of the older versions of the Syriac Scriptures which are called "astrangelo," and their pronunciation is somewhat different. The Chaldean Church in ancient times was most flourishing, and its history under Persian rule was a bright one. Unfortunately in the sixth century it embraced the Nestorian heresy, for Nestorius on being removed from the See of Constantinople went to Persia and taught his views. The Chaldean Church took up his heresy and became Nestorian. This Nestorian Church not only extended throughout Mesopotamia and Persia, but penetrated also into India (Malabar) and even into China. The inroads of Mohammedanism and its isolation from the centre of unity and from intercommunication with other Catholic bodies caused it to

diminish through the centuries. In the sixteenth century the Church in Malabar, India, came into union with the Holy See, and this induced the Nestorians to do likewise. The conversion of part of the Nestorians and the reunion of their ancient Church with the Holy See began in the seventeenth century, and has continued to the present day. The Chaldean Patriarch of Babylon (who really has his see at Mossul) is the chief prelate of the Chaldean Catholics, and has under him two archbishops (of Diarbekir and Kerkuk) and nine bishops (of Amadia, Gezireh, Mardin, Mossul, Sakou, Salmas, Seert, Sena and Urmiah). The Malabar Christians have no regular Chaldean hierarchy, but are governed by vicars Apostolic. The number of Chaldean Catholics is estimated at about 70,000, while the corresponding schismatic Nestorian Church has about 140,000.

There are about 100 to 150 Chaldean Catholics in the United States; about fifty live in Yonkers, New York, while the remainder are scattered in New York City and vicinity. The community in Yonkers is cared for by Rev. Abdul Masih (a married priest from the Diocese of Diarbekir), who came to this country from Damascus some six years ago. He says Mass in a chapel attached to St. Mary's Catholic Church, and some Nestorians also attend. At present (1911) there are two other Chaldean priests in this country: Rev. Joseph Ghariba, from the Diocese of Aleppo, who is a travelling missionary for his people, and Rev. Gabriel Oussani, who is professor of church history, patrology and Oriental languages in St. Joseph's Seminary, at Dunwoodie, near Yonkers, and from whom some of these particulars have been obtained. There are also said to be about 150 Nestorians in the United States; the majority of these live and work in Yonkers, New York. They have no priest of their own, and where they do not attend the Catholic Rite, are drifting into modern Protestantism. Several of them have become members of the Episcopal Church, and they are looked after by Dr. Abraham Yohannan, an Armenian from Persia, now a minister in the Episcopal Church and lecturer on modern Persian at Columbia University. They have no church or chapel of their own.

(2) *Syro-Catholic Rite.*—This rite is professed by those Syriac Christians who were subjects of the ancient Patriarchate of Antioch; these are spread throughout the plains of

Syria and Western Mesopotamia, whereas the Maronites live principally on Mount Lebanon and the sea coast of Syria. The Syriac Mass and liturgy is, like the Maronite (which is but a variation of it), the Liturgy of St. James, Apostle and Bishop of Jerusalem. For this reason, but principally for the reason that Jacob Baradæus and the greater part of the Syriac Church embraced the Monophysite heresy of Eutyches, the schismatic branch of this rite are called *Jacobites,* although they call themselves *Suriani* or Syrians. Thus we have in the three Syrian rites the historic remembrance of the three greatest heresies of the early Church after it had become well-developed. Nestorians and Chaldeans represent Nestorianism and the return to Catholicism; Jacobites and Syro-Catholics represent Monophysitism and the return to Catholicism; the Maronites represent a vanished Monothelitism now wholly Catholic. The Syro-Catholics like the Maronites vary the Ordinary of their Mass by a large number of anaphoras or canons of the Mass, containing changeable forms of the consecration service. The Syro-Catholics confine themselves to the anaphoras of St. John the Evangelist, St. James, St. Peter, St. John Chrysostom, St. Xytus the Pope of Rome, St. Matthew and St. Basil; but the schismatic Jacobites not only use these, but have a large number of others, some of them not yet in print, amounting perhaps to thirty or more. The epistles, gospels and many well-known prayers of the Mass are said in Arabic instead of the ancient Syriac. The form of their church vestments is derived substantially from the Greek or Byzantine Rite. Their church hierarchy in union with the Holy See consists of the Syrian Patriarch of Antioch with three archbishops (of Bagdad, Damascus and Homs) and five bishops (of Aleppo, Beirut, Gezireh, Mardin-Diarbekir and Mossul). The number of Syro-Catholics is about 25,000 families, and of the Jacobites about 80,000 to 85,000 persons.

There are about sixty persons of the Syro-Catholic Rite in the eastern part of the United States, of whom forty live in Brooklyn, New York. They are mostly from the Diocese of Aleppo, and their emigration thither began only about five years ago. They have organized a church, although there is but one priest of their rite in the United States, Rev. Paul Kassar, from Aleppo, an alumnus of the Propaganda at Rome. He is a mission priest engaged in looking after his countrymen

and resides in Brooklyn, but he is only here upon an extended leave of absence from the diocese. There are also some thirty or forty Syro-Jacobites in the United States; they are mostly from Mardini, Aleppo and Northern Syria, and have no priest or chapel of their own.

(3) *Coptic Rite.*—There is only a handful of Copts in this country—in New York City perhaps a dozen individuals. Oriental theatrical pieces, in which an Eastern setting is required, has attracted some of them thither, principally from Egypt. They have no priest, either Catholic or Orthodox, and no place of worship.

RASKOLNIKS

RASKOLNIKS is a generic term for dissidents from the Established Church in Russia. Under the name *Raskolniki,* the various offshoots and schismatic bodies originating from the Greek Orthodox Church of the Russian Empire have been grouped by Russian historians and ecclesiastical writers. Strictly speaking, the name *Raskolniki* refers merely to those who have kept the outward forms of the Byzantine Rite; the others who have deserted its ritual as well as its teachings are grouped under the general Russian name of *Sektanstvo* (sectarianism). In the present article they are both treated together, since either form of dissent is but slightly known outside of Russia. The *Raskolniks* represent in the Russian Church somewhat the antithesis of Protestantism towards the Catholic Church. Protestants left the Church because they claimed a desire to reform it by dropping dogmas, beliefs and rites; the Raskolniks left the Russian Church because they desired to keep alive the minutest rites and practices to which they were accustomed, and objected to the Russian Church reforming them in any respect. In doing so they fell into the greatest of inconsistencies, and a section of them, while keeping up the minutiæ of ritual, rejected nearly every doctrine the Church taught throughout the world.

I.—True Raskolniks

Even from the time that the Russians were converted to Christianity there were various dissident sects among them, reproducing in some respects the almost forgotten heresies of the early ages of the Church. These are mere names to-day, but the main separation from the Russian Established Church came in 1654 when Nikon, Patriarch of Moscow, convened a synod at Moscow for the reform of the ritual and correction of the church books. At the time the air in Southern Russia

was filled with the idea of union with Rome, in Central and Northern Russia there was the fear of the Polish invasion and the turning to Latin customs. When Nikon corrected the Church service books, into which many errors had crept by careless copying, and conformed them with the original Greek text, great complaint was expressed that he was departing from old Slavonic hallowed words, and was making cause with the stranger outside of Russia. When he undertook to change the style of popular forms and ceremonies, such as the sign of the cross, the spelling and pronunciation of "Jesus," shaving the beard, or to differ in the number of Alleluias before the Gospel, he aroused popular resentment, which rose until there came an open break in which every point he proposed was rejected. Afterwards when Peter the Great came to the throne (1689-1725) and introduced western customs, abolished the Patriarchate of Moscow, substituted the Holy Synod and made himself the head of Church authority, changed the forms of the ancient Russo-Slavonic letters, and set on foot a host of new things publicly condemned him as the Antichrist and renounced the State Church forever, while clinging to the older forms of their fathers. But both Nikon and Peter had the whole Russian Episcopate with them, as well as the great majority of the Russian clergy and people. The dissenters who thus separated from the established Greco-Russian Orthodox Church became also known as *Starioobriadtsi* (old Ritualists) and *Staroviertsi* (old Believers), in allusion to their adherence to the forms and teaching prevailing before Nikon's reforms.

As none of the Russian bishops seceded from the Established Church the Raskolniks therefore had but an incomplete form of Church. Of course a number of priests and deacons adhered to them, but as they had no bishops they could not provide new members of the clergy. Soon death began to thin the ranks of their clergy and it became apparent that within a brief period they would be left without any priesthood whatever. Then some of their leaders began to deny that a priesthood was necessary at all. This led to the splitting of the Raskolniks into two distinct branches: the *Popovtsi* (Priestly, i. e., "Pope"-ly), who insisted on the hierarchy and priesthood, and the *Bezpopovtsi* (Priestless, i. e., without "Popes"), who

denied the necessity of any clergy whatever. The latter, however accepted their ministrations. The fortunes of these two denominations or sects were quite different. The former grew to great importance in Russian, and are now said to have between thirteen and fifteen millions of adherents. The latter subdivided again and again into smaller sects, and are said to number between three and four millions, all included. They will be taken up separately.

Popovtsi or *Hierarchical Raskolniks.*—At first these renewed their clergy by taking over dissatisfied or dismissed priests from the established Orthodox Church, after having them take an oath against all the reforms instituted by Nikon and Peter; but this method was hardly satisfactory, for in most cases the material thus obtained was of a low moral grade. They believed that the whole Russian episcopate had gone over to Antichrist, but still were valid bishops, and hence endeavored to have priests ordained by them, but in vain. They searched the Eastern world for a bishop who held their peculiar ideas, and it seemed almost as though they must eventually change for lack of clergy, when chance aided them. A community of *Popovtsi* monks had settled at Bielokrinitsa (White Fountain) in Bukowina. Ambrose (1791-1863), a Greek monk, was appointed Bishop of Sarajevo in Bosnia, and was consecrated by the Patriarch of Constantinople. Subsequently a later patriarch deposed him, and when his resentful feelings against the Constantinople authorities were at their height, the Raskolniks approached him with the request to become their bishop. On 16 April, 1846, Ambrose agreed to go over to their faith and adopt all the ancient practices, consecrate other bishops for them, and become their metropolitan or archbishop. On 27 October, 1846, he was solemnly received in the monastery of Bielokrinitsa, took the necessary oaths, celebrated pontifical Mass and assumed episcopal jurisdiction. Bielo-krinitsa is only a few miles from the Russian border, and a hierarchy was soon brought into being for Russia. After bishops were consecrated for Austria and Turkey, bishops were consecrated and installed in Russia. The Russian Government could not crush the head of the Raskol Church, for it was in Austria. The *Popovtsi* grew by leaps and bounds, commenced to provide for a regular educated clergy and vied with the Estab-

lished Church. At present they have, since the decree of toleration in 1905, a well-established hierarchy in Russia, with a metropolitan at Moscow, and bishops at Saratoff, Perm, Kazan, Caucasus, Samara, Kolomea, Nijni-Novgorod, Smolensk, Vyatka, and Kaluga.

Their chief stronghold is the Rogozhsky quarter in Moscow, where they have their great cemetery, monastery, cathedral, church, and chapels. In 1863, at the time of the Polish insurrection the Raskolnik archbishop and his lay advisers sent out an encyclical letter to the "Holy Catholic Apostolic Church of the Old Believers," supporting the tsar and declaring that on all main points they were in agreement with the Established Church. This again split their Church into two factions which last to this day: the *Okruzhniki* or Encyclicalists and the *Razdorniki* or Controversialists, who denied the points of agreement with the national Church. In addition to this the Established Church has now set up a section of these Raskolniks in union with it, but has permitted them to keep all their peculiar practices, and these are called the *Yedinovertsi* or "Uniats." A great many of the controversial section of the Raskolniks are coming into the Catholic Church, and already some eight or ten priests have been received.

Bezpopovtsi, or the *Priestless,* seemed to represent the despairing side of the schism. They have their great stronghold in the Preobrazhensky quarter in Moscow, and are strong also in the Government of Archangel. They took the view that Satan had so far conquered and throttled the Church that the clergy had gone wrong and had become his servants, that the sacraments, except baptism, were withdrawn from the laity, and that they were left leaderless. They claim the right of free interpretation of the Scriptures, modelling their lives accordingly. They recognize no ministers save their "readers," who are elected. Lest this be said to duplicate Protestantism, one must remember that they have kept up all the Orthodox forms of service as far as possible, crossings, bowings, icons, candles, fastings, and the like, and have regularly maintained monasteries with their monks and nuns. But they had no element of stability; and their sects have become innumerable, ever shifting and varying, with incessant divisions and subdivisions. The chief of the subdivisions are: (1) *Pomortsi,* or dwellers near the sea, a rural division which

is very devout; (2) *Feodocei* (Theodosians), who founded hospitals and laid emphasis on good works; (3) *Bezbrachniki* (free lovers), who repudiated marriage, somewhat like the Oneida community in New York; (4) *Stranniki* (wanderers), a peripatetic sect, who went over the country, declaring their doctrines; (5) *Molchalniki* (mutes), who seldom spoke, believing evil came through the tongue and idle conversation; and (6) *Niemoliaki* (non-praying), who taught that as God knows all things it is useless to pray to Him, as He knows what one needs. These various divisions of the Priestless are again divided into smaller ones, like many of the strange sects in England and America, so that it is almost impossible to follow them. Often they indulge in the wildest immorality, justifying it under the cover of some distorted text of Scripture or some phrase of the ancient Church service.

II.—Sectarians

The various bodies which make up the *Sektanstvo* have seceded from the national Russian Church quite independently of the schism at the time of Nikon and the reform in the Church books. They correspond more closely with the various sects arising from Protestantism, and are founded upon some distorted idea of the Church, or a rule of life or doctrines of the Faith. Some of them are older than the schism, but most of them are later in point of time. The principal ones comprise between one and two millions and may be subdivided or classified as follows: (1) *Khlysti* (Flagellants), who believe in severe penances, reject the Church, its sacraments and usages. They are also called the *Ludi Bozhi,* or "God's People," and also the "Farmazoni" (Freemasons), on account of the secret initiations they have. They hold secret meetings in which they sing wild, stirring hymns, dress in white, and jump, dance, or whirl, much like the negro revivals in the Southern States.

(2) *Skoptsi* (Eunuchs), who not only teach absolute celibacy, but mutilate themselves so as to be sexless. They boast that they are pure like the saints and walk untainted through this world of sin, and take the literal view of Matt., xix, 12. Women are also mutilated, particularly after they have borne

children to recruit the sect, but these children are not born in wedlock. The *Skoptsi* are said to be usurers and money changers.

(3) *Molokani* (Milk-drinkers), said to be so named because they make it a point to drink milk and use other prohibited foods during Lent and fast days, to show their objection to the Orthodox Church. They abhor all external ceremonies of religion, but lay stress upon the Bible. They say there is no teacher of the Faith but Christ himself, and that we are all priests; and they carry their logic so far as to have neither church nor chapel, simply meeting in one another's houses.

(4) *Dukhobors* (Spirit wrestlers) are those who deny the Holy Ghost and who place but a minor importance upon the Scriptures. They are better known to America, for some thousands of them emigrated to Canada, where they are now good colonists. They give a wide place to tradition, and designate man as "the living book," in opposition to dead books of paper and ink. In some respects they are pantheists, saying that God lies within us, that we must struggle with the spirit of God to attain the fulness of life. They do not give an historical reality to the Gospel narratives, but take them figuratively. Their idea of the Church is in conformity with their belief; they consider it an assembly of the righteous on earth, whether Christians, Jews, or Moslems. Yet they have all the peculiarities and fanaticism of the Slav.

(5) *Stundists,* or a kind of Russian Baptists. These seem to be an offshoot from the Lutherans or Mennonites who settled in Russia. The name is derived from the German *Stunde,* or hour, because they assembled at stated hours to read the Bible or worship. They rejected the sacraments, even baptism at first, but yet retain it. They gave up all Church holidays, and agreed with the *Molokani* in repudiating the idea of a clergy. They are nearly all Little Russians, in the South of Russia.

(6) *Subbotniki* (Sabbatarians), who have substituted Saturday, the Jewish Sabbath, for Sunday. They have also taken up a great many Jewish practices from the Old Testament along with such elemental Christian forms which they retain. They are practically Unitarians, and expect the Messias; and they are also said to be like the Mormons, living in polygamy in many instances, although most of them are content with

one wife. Besides these principal sects there are numerous smaller ones. One can run almost the same round of strange and erratic religious beliefs in Russia as in the United States. There are the *Pliassuny* (Dancers), *Samobogi* (Self-gods), *Chislenniki* (Computers), who have changed Sunday so as to fall on Wednesday, and Easter to the middle of the week, *Pashkovites, Radstockites* (so named after their founders), and numerous others, which exploit some peculiar tenet of their various founders and believers. In addition to these are the various missionary enterprises and local churches of Western Protestantism, of which the Lutherans and Baptists are the leading ones.

CIVIC SUBJECTS

CIVIC INTEGRITY

Address Before the Xavier Alumni Sodality

THE forces of this age seem to be in a large measure centrifugal. The reverence for former standards, former virtues, the established standards of mankind is being dissipated. This is not merely true of temporary things, the mere expedients of daily government and discipline, but of the very principles which lie back of social ties and order.

In the history of religious movements the term "private judgment" was once understood to mean the right to interpret the meaning of Holy Scripture after the manner that seemed most expedient to the reader, and if the passage or the doctrine embraced therein did not commend itself then to reject it altogether. But we have gone far beyond that now. It is the fashion of many political, social and personal cults today, to say nothing of private individuals, to use their "private judgment" in rejecting, modifying or amending the basic principles of morality, discipline and government. In other words, many a man is ready to repeal not only the Ten Commandments, but hundreds of human laws so far as they apply to his own conduct. It is becoming the fashion to deny and abrogate any inconvenient prohibition or commandment whatsoever. What is the fashion to-day may be the custom tomorrow, and the standard set for a decade hence. Let us examine how such a phase of life should affect us as Sodalists.

You who meet with us to-night to join in our celebration of the fiftieth anniversary of the establishment of the Xavier Alumni Sodality, may wonder why we link such a theme with the praises of Our Blessed Lady. It is easily explainable. On this evening of the Feast of her Immaculate Conception we again glorify the Blessed Mother of God, whom the Omnipotent in His grace made a second Eve, fair and stainless

from the moment of her existence. To-night in our celebration we salute her in the language used by the Greek Church in that wonderful *Acathistos* hymn: "Reverently we stand in the house of our God and cry aloud: Hail, Queen of the world! Hail, Mary, Lady of us all! Hail, thou, alone immaculate and fair amongst women!" Yet in the midst of our celebration and rejoicing there is no greater or more appropriate theme than the consideration of man's duties to God, to himself and to his neighbor, and its logical extension to his duty towards the State, and the laws which govern him, all of which is exemplified in the most striking manner in the life of the Blessed Virgin Mary.

We are accustomed to look upon the shrinking maiden of the hills of Galilee as an example of heroic obedience, from a worldly standpoint, but we do not ordinarily view her as a public citizen doing her duty under the law. When we think or speak of civic duties and obedience to the law, her figure does not usually come up as an exemplar of citizenship. It is true that she obeyed humbly and cheerfully the salutation of the Most High that she should take upon herself a motherhood which seemed in her eyes to conflict with her virginity, and gave obedience with a serene confidence which has made her "blessed amongst women." Yet I think she can stand also as an exponent of civic duty both under the Roman and the Jewish law in such a manner that may well make her a pattern and example for us of later days.

You remember that Judea had its own code of laws, which every Jewish citizen obeyed. When the Romans made Palestine a conquered Roman province, they imposed their laws and decrees upon the people also. Here, then, were both the laws of a God-fearing people and the laws of a pagan empire, each to be obeyed in their respective spheres. But one to whom the Angel had said: "Thou shalt bring forth a son; he shall be great and shall be the Son of the Most High," might well disregard the laws of pagan Rome and the requirements of the Mosaic code. If private judgment of our modern type had dominated her, she might well have said: I am the mother of the maker and creator of all laws, and I am not to be bound by any laws imposed by earthly authority. I am the mother and director of Him who made all things, even the law-givers, and I will not bow to the decrees of lesser

men. My Son has been announced to the world by the angels and has been adored by the kings of the earth as He lay in my arms. Let the officials of this world accommodate their laws and customs to me. Instead of this, she exhibited every element of civic duty and citizenship, displaying obedience to constituted authority as she herself found it, although in the end her very obedience and compliance was the starting point to initiate the stupendous changes which afterwards took place in Judea and in Rome.

No matter with what words we might clothe the event, we cannot tell the story of Mary's civic obedience and integrity in the observance of law in more fitting words than those of the Gospel. Saint Luke describes these episodes as follows:

"And it came to pass, that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary, his espoused wife."

It was after this act of obedience to Roman Law that Our Blessed Lord was born. The evangelist goes on to tell of the Mosaic law:

"And after the days of her purification, according to the law of Moses, were accomplished they carried him to Jerusalem to present him to the Lord; And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves or two young pigeons.

"And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city, Nazareth."[1]

Here was obedience and the fulfilment of the obligations of a citizen to the foreign and domestic laws in force in Judea. Although Mary knew that in her own person she was an exception to the ordinary laws of nature and exempt from the penalties of fallen humanity, nevertheless she willingly submitted to the regulations of pagan rule and of ecclesiastical discipline. These acts make Mary, as described in

[1] St. Luke, ii.

the pages of the gospel, a pattern of civic integrity, which every Sodalist and every Catholic,—nay, every man and woman who admires noble conduct—can take as their ideal in their relations to the State and to their fellow-citizens. Her example should be our standard and her civic virtue we can imitate and develop amid the varying needs of our daily civic life.

It is not, however, mere obedience to civic law which the Sodalist in a perfunctory fashion should cultivate. If he wishes to imitate in spirit and in truth the high virtue of Our Lady, he should go further and have regard for the end for which such observance was intended. Merely living within the narrow limits of statute and decision, so as to comply with the bare precepts of the law, is not enough for the true fulfilment of citizenship to-day. It is much like paying the mere minimum wage to the laborer, irrespective of the condition and the needs of the worker. The law should be observed so as to accomplish its full purport, and if the law in practice falls short of its proper aim, then effort should be made to improve or amend it so as to better achieve its legitimate results. A true-hearted citizen should make every effort to serve the best interests of the State and to promote to the largest extent the comfort and welfare of his fellow-man. Only by doing willing, cheerful and generous service will the Sodalist approach the ideal set by Our Lady.

Nor must he be content with merely performing such observance by himself. He should be an example and encouragement to others, inducing them by example and by precept to observe these things in as large a measure as possible. You all know the cynical definition of *altruism,* that altruism consisted in A and B getting together and deciding just what C should do for D. That can never be the Sodalist's method; he must search his own heart and mind and set about doing the work himself. He can afford to wait until both himself and B have done their full duty, before he may require what C should do for D. Yet this cynical definition is not so far removed from the actual state of affairs as we find them to-day. There are many people who seriously believe in making the world over by legislation. The cry on all sides is: Pass a law to prevent this or that, whether it be a trivial or a serious

thing. There are societies for the prevention of almost everything under the sun. People are engaged busily in the very purpose of seeing what C shall do to D. Few seem to think of seriously enforcing the laws which we now have, and, what is far worse, fewer seem to think of earnestly, seriously and reverently obeying the laws themselves and of inducing their neighbor to do likewise, by that most powerful of all persuasives, a good example. Loopholes and technicalities in the laws are eagerly searched for, and if these fail there is a general protest, both in word and deed, that the law is no good and ought not be enforced anyhow.

Can any one doubt that two-thirds of our laws drawn so stringently against commercial oppression, financial deception and greed, injustice between man and man in a thousand ways, would be totally unnecessary if every citizen of any importance at all would see that our plain old-fashion common law—declarative of that still older-fashioned law, the Ten Commandments—was strictly obeyed, and first set the example of obeying it himself? One person in the resolute imitation of the good example of Our Lady would go far towards solving the problem.

One cannot turn the world into a vast penitentiary where the citizens are working under surveillance and menaced at all times by severe penalties for infractions of discipline. Love and hope, willingness and cheerfulness, make for far better voluntary work and obedience, and produce nobler and more lasting results. Making the world over by legislation will never succeed. The individual must be furnished with and in turn must furnish the incentive to do right. The field for the Sodalist lies here.

Then again there is the vast unoccupied field of civic betterment. The relations of employer and employee, so different now from former times by the introduction of gigantic capital and vast machinery, the management of large municipal institutions from the City Hall down to the paving of a street, the caring for the deficient in intellect or body, the poor and the unfortunate, compensation for industrial accidents resulting from the use of colossal modern machinery; the education of the young, especially in its religious aspect, their moral, physical and mental well-being, and a thousand similar problems demanded for their proper solu-

tion; the active and earnest coöperation of all citizens, especially of Catholics, who should be foremost in such efforts for the welfare of the community.

We Sodalists put much stress upon the efficacy of prayer and of the Sacraments. They are indeed the prime aids, the direct approach to God. But in the civic life and in the expression of our integrity and our duty towards our fellowman we can have no higher guide and ideal than that given by Our Lord himself: "Thou shalt love the Lord God, with thy whole heart and thy whole mind, and thy neighbor as thyself." With this ideal in view, no matter how often we may stumble daily, we shall do our real duty in civic life.

We can then feel that the laws which govern us, although they may be often defective and insufficient, are, after all, expression of the eternal verities which govern human life. Our civic duty will be predicated upon a whole-hearted feeling of acquiescence in the spirit of law and order, and of using our talents for the betterment of the world around us. Progress will not be accomplished by rebellion or revolution, but by a gradual and orderly development of better things. In so proving our civic integrity and love for good and enduring citizenship, we shall become like unto the careful householder who cherishes the old household furnishings until they are replaced by new, and refuses to smash and destroy them simply because they are deemed to be antique. Our aim at all times must be constructive, not destructive, and to be striven for in obedience, cheerfulness and willing service.

A VISION OF AMERICAN CITIZENSHIP

THE determined stand of a handful of patriot farmers at Lexington on that memorable dawn of April 19, 1775, was the starting point of the history of a free nation. It was the dawn preceding the rising sun of our liberty which shines now so splendidly in the zenith, and whose rays have illumined the uttermost parts of the earth.

The Knights of Columbus have rightly taken the perpetuation of the name of the discoverer of the New World, and have rightly chosen to commemorate not only the discoverer of America, but the great patriots who unfolded to their fellow-countrymen the liberty of a people. The Order stands not only for these things, but attests by its numbers what Catholics have come to mean in the civic and political life of the United States. It was long before prejudice and unreasoning opposition to us died out, and in some communities it is still felt, although in a diminishing degree. But, gradually, as the heavy mists fade out before the glowing rays of the rising sun, each age-long relic of prejudice and hatred dissolves into nothingness, and the American citizen who professes the Catholic faith at last becomes the peer of his fellowman.

This was not all accomplished suddenly or without toil and struggle. It was not due merely to native recognition of the fellow-man of a different creed; it was due to the persistent influx of a Catholic people, who, 'mid stress and struggle,—like Columbus in the stormy seas on his westward way to discover America—kept true to the direction pointed by the compass, their Faith, and who by their earnestness and their single-heartedness won for themselves a place among their fellow-citizens. It marks a triumph in American citizenship; not only as to the amelioration of public manners upon the part of those who differ from us, but a winning of the esteem and appreciation of our fellow-citizens upon our part—a dem-

onstration that we have become an integral and indispensable part of this country. It is a witness to the liberality and fair-mindedness of our fellows, but it is also a tribute to the earnestness and devotion of all who have contributed to the result.

We Catholics intend to be whole-souled and energetic citizens of every great commonwealth of this still greater land; we intend to march in the van of all that is to the interest of this republic and which may contribute to its solidity and its well-being; we declare boldly our Faith in this land of the free and home of the brave, its institutions and its progress, its virtue and morality, and its everlasting witness of the watchfulness of God almighty over the destinies of man.

Our sun of earthly glory is rising to its zenith, and the brilliancy of our temporal prosperity has suffused the world. Our fathers in the science of government and the constitution laid broader and deeper foundations than they dreamed. The fabric of our empire has risen to gigantic proportions; it has reached a point where mere axioms of law and written statutes can hardly suffice to hold it cemented together. When this point is reached, reaction may set in. On the one hand, a strongly centralized—nay, a well-nigh despotic government—may seem to be the only recourse to hold the country together, while on the other, ruin may ensue by lawless license instead of liberty. This is when prosperity may menace us more than adversity; and the menace be so disguised that we fail to recognize it.

We have already arrived at the point where the parting of the ways may be dimly discerned. On the one hand, the growth of privilege and power resulting from the combinations and monopolies of commerce and industrialism seem to threaten the well-being of the nation and the prosperity of its citizens. The only remedy so far devised is the stern curbing of such organizations by a series of enactments which lodge all power in the most inquisitorial fashion with the central government, whether it be at Washington or at the capital of the state. It is needless to say that a reduplication of such powers of government may in the end reduce the citizen to a state of vassalage and nullify the guarantees of life, liberty and happiness embodied in our constitutions.

The other alternative is scarcely better. There is a growth

of lawless feeling, a deliberate contempt for law enactment and law enforcement, which is at present somewhat in the formless shape of a philosophic theory, but which pervades a large portion of our people. It is not confined to those who call themselves Socialists, Liberals or even Anarchists; it rather has its roots and being in those who have, as the phrase is, "a stake in the country." It is a deliberate setting of the individual opinion above the enacted law, and it is carrying out a practical defiance to that law. In its lowest stage, it manifests itself in petty evasions of the law, whether by subterfuge, trickery or graft; in its highest, it calmly sneers at the statutes, and even buys representatives among officials, legislatures and perhaps in the courts. It is the very antithesis of the orderly conduct of human affairs, and it is the breeder of more social disorder than even the wildest agitator. It is the survey of these things that makes the poor man rebel, the one of small means cherish hatred and envy towards his fellow-man, and produces the discontent which finally leads to open outbreak.

The cause of these two phenomena may be ascribed largely to the mere piling up of material things to the neglect of the moral and intellectual side of man. Nor by intellectual side must we mean merely the ability to use and profit by book knowledge and mentality. That is merely surface intellect—and every modern business venture requires a substantial portion of that in order to become even approximately successful. The neglect of the intellectual side refers rather to an atrophy, a deadening and a blinding of the light-appreciating powers in the mind of every man. To illustrate it, I can do no better than to cite the instance mentioned in the book "Is Mankind Advancing?" where the Western farmer, surveying his past at the close of a successful life, discovered to his consternation that he had spent his entire existence in growing corn to feed hogs in order to make money so as to buy more land on which to grow corn to feed more hogs, in order to buy more land on which to grow more corn to raise more hogs, and so on. No doubt he employed a corner of his intellect for the accomplishment of the result, but the entire performance, like many more instances in our modern world, can hardly be called intellectual.

And when I speak of the neglect of the moral side of man's

nature, I need hardly give examples. The newspapers are full of the details of high financiering, many of the particulars of which are hardly bounded by the limits of the penal statutes. These fine examples are merely the ones which are found out and exposed to the public gaze; but every man knows whispers of many others which do not come to the surface. It is even exploited as a motive power for our daily press; since descriptions of the violations of the Ten Commandments make "snappy" articles.

Now, it is these very things which may wreck our nation and ruin our body politic. It is a question whether we can keep up our standard of citizenship and preserve the institutions which we have inherited. I am one of those who firmly believe that we can, and I believe that every effort should be made to do so. And there is no organization of men in the world, upon whom such a standard of citizenship should rest more than upon Catholics in general and upon the Knights of Columbus in particular. When we studied our elementary catechism, we learned, as primary truths, "Thou shalt not steal" and "Thou shalt not covet," and that among the sins which cry to Heaven for vengeance are the oppression of the poor and defrauding laborers of their wage. On these may be built the entire economic and political history of the modern state. All the material ills that cry for reform are but a variation of these two themes.

For the past five years our newspapers, our magazines and numerous books have teemed with the story of unrighteous gain, oppression of the weak, and the unholy greed manifested by corporate expansion. In the Middle Ages, feudal rank grew great by the assumption of privilege; to-day the corporation and its coterie of majority holders do the same thing. The gradual monopoly of the necessaries of life, of the means of transportation, and of even the means of diffusion of knowledge, threatens our national life and liberties, far more than the encroachments of kings and nobles in the worst decline of feudal times. Then, at least, they had as a working theory, the idea that they were the guardians of the people, exalted perhaps by caste, but nevertheless in theory bound to look after the welfare of their subjects or vassals.

To-day, however, we are more individualistic; the theory to-day is a shorter one: "What is there in it for me? Where do

I come in?" As our society to-day is larger and more complex, our fall—if fall there be—must be greater and with more destruction than even that of the older society. The heir to a dukedom had before him in those days "noblesse oblige," and he was bound to live up to the traditions of his order—he was like a general in command of his army; he might be superior in rank, but he must endure the same hardships and live the same life as his soldiers did. To-day the heir to a railroad, or a steel trust, may live in New York, London or Paris, whilst his operatives may live almost in hell, for aught that he may personally care.

It is just here that the duties of Catholics and of such institutions as the Knights of Columbus have the widest field for their exercise. If the state is to be carried along on the high plane of justice, it can only be by high moral aim and personal endeavor. Our Faith will supply the moral aim and we can make the personal endeavor too. Every once in a while we show what we can do in one way by the election returns in particular localities.

But we must needs go further; Catholics, now that they have obtained perhaps a little more than an amiable recognition, must not confine themselves merely to endeavors within the platforms of political parties. That would be indeed keeping our "light under a bushel." We have among us men of almost every form of activity, but familiarly a Catholic is heard of most frequently as a religionist and a voter. The popular idea—a portion of the old prejudice that has not yet been put away with the lumber in the attic—is that citizenship among Catholics has not risen higher than mere going to church and going to the polls. May we never forget these two essentials; they are the leaven which leaveneth the whole lump. But there are other walks of citizenship in which we can take large part also. The mere alignment of political parties or the procurement of prominent office is not the whole of the duties of citizenship. We must enter into the greater civic life around us, until in every phase of it we have as many representatives as our Catholic population bears to the general population of the state. No civic endeavor should be set on foot without its proportion of Catholics.

There is work enough for all of us; the formation of a healthy public opinion demands our best energies. There are

the endless forms of charitable and educational work throughout the state—I do not mean the institutions which are purely Catholic in origin and management—which require the intelligent, energetic service of every man who can assist and uplift his fellow-man. Yet how many Catholics are there upon such boards and committees, working side by side with their fellow-citizens? The questions of labor, wages, working hours, factory laws, compensation for accidents, protection from machinery, child labor, women's work, co-operative banks and building associations, housing, tenement reform, sweat-shop, home industries, and the myriad questions of capital, labor and just treatment which concern these things, require Catholics, as well as non-Catholics, to solve them and set them aright.

There is immense room for constructive social work, such as congestion in cities, reformation of young delinquents, the incoming of immigration, placing the foreign population where it will do the most good both to itself and to the state at large, and there is even greater room for the discussion and solution of the larger civic and moral questions, which I need not touch upon in detail. In each of these, Catholics should take large part. It ought to be worth while for our neighbors to know that there is often a Catholic point of view upon all such things, just as there is a Catholic view upon the questions concerning the family and the home and all that tends to drag them down, and it ought to be made worth their while to have them know our opinion upon all those things, even if only for the sake of broad enlightenment, and to ask our cordial assistance in every movement which makes for the betterment of man, and the production of a nobler citizen for the state.

We have the men capable of studying and of giving vast assistance in the solution of all the complex problems of the higher, greater and wider citizenship which looks after the well-being and improvement of our fellow-men, and which looks further than the mere carrying of the election at hand. Our citizenship cannot be better employed than in entering upon these larger fields of human endeavor. Just as we have already made an impression upon the political life of this and other states, just as we have convinced the powers who write political platforms that we are persons to be in a measure reckoned with, either for votes or for office, so also should

it be our duty now to impress upon our fellow-citizens the fact that there is no public question of the hour, whether social, political or economic, in which we are not interested and in which we are not capable of aiding in the solution. Every board, every committee, every general body, organized in any state for the study, elucidation or improvement of public questions or conditions, should have upon it its quota of Catholic members.

We must not lag behind our brethren. If we do, we fail to convince them that we are ready and willing to be of assistance and that we should be consulted by them in such matters; and we fail to do our duty as citizens of this great country of ours. The public morality and conscience of every state, or of the United States, the social, charitable, economic and mental development of the masses of the people, should not be left in the exclusive control of our brethren who are not of us. True, we may work in parallel lines in our own institutions with our own people chiefly as the subject of our ministrations; but that is not our whole duty nor indeed its final aim. That is apt to make us exclusive, on the one hand, or indifferent, on the other. While we should do our duty towards our own, we cannot afford to estrange ourselves from our neighbors; and our part in the civic, moral, social and economic problems of the state as a whole will be both beneficial to us and to our fellow-citizens. Our devotion to those things will not diminish our devotion to our own interests and to our own institutions.

The entry of large-minded, active, real Catholics, who know their faith and their country and all the motives that lead to zeal and patriotism, will be the largest and greatest boon which the Knights of Columbus can bestow on the state of which they are citizens. Terence said: "Homo sum; et nihil humanum mihi alienum est." (I am a man; and nothing which concerns manhood is foreign to me.) So, too, the Knights of Columbus may well say, "We are citizens of this noble land, and nothing that concerns the life or the welfare of the citizen shall be foreign to us."

I conclude with the sincere prayer that the Order may grow from day to day more powerful and more influential, that its love for the Church may be an incentive and a guiding star for good works, that its American citizenship may so

grow and expand and so impress itself upon our fellow-citizens that no question which concerns the citizen of to-day or of to-morrow, or which concerns the policy, acts and needs of our common country at any time, shall be considered, acted upon or decided without Catholic representatives in every walk in life to take counsel with their fellow-citizens. If the great needs of life and civic conduct are to be met, we should stand as a necessary and important part among those who are to meet them. In this way may our country best count upon our service, for we shall be

"Those that by their deeds will make it known
Whose dignity they do sustain;
And life, state, glory, all they gain,
Count the republic's, not their own."

STRETCHING THE CONSTITUTION

WHEN the Supreme Court of the United States decided the now famous Standard Oil and Tobacco Trust cases under the Sherman Act, much was said about the Court having practically made new law by inserting, so its critics claimed, the word "reasonable" in a statute which did not contain that word. The more hostile critics said that the Supreme Court, instead of interpreting law, was in reality creating a new and a different one. But this was said of the most august tribunal in the United States, if not in the world, in regard to its decision concerning a statute made by its co-ordinate branch of the government, and concerning which it was vested with the power of review in certain respects. Yet the Supreme Court never went so far as to interpolate or overrule the Constitution of the United States, even though it be the highest tribunal in the land. That exploit was left for a subordinate government official—one who was charged with no duty whatever in regard to law and procedure,—one Robert G. Valentine, Commissioner of Indian Affairs. If criticism could attack the acts of the Supreme Court whilst doing its duty in the interpretation of a statute, how much and how bitter ought to be the criticism of Mr. Valentine and those like him, who go out of their way to meddle in matters for which they have no warrant at all?

On the 27th of January, 1912, Robert G. Valentine, the Commissioner of Indian Affairs, *proprio motu, ex-officio, ex-cathedra* and *ex-perversitate,* without any inquiry, any notice or any reason demanding it and even without any consultation with his departmental superiors, issued the following order:

> To Superintendents in charge of Indian schools:
> In accordance with that essential principle in our National life—the separation of Church and State—as applied by me to

> the Indian Service, which as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations to cover the use at those exercises and at other times of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public school rooms, or on the grounds when on duty, insignia or garb has no justification.
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> In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employes. If any case exists where such an employe cannot conscientiously do this he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools. Respectfully,
>
> ROBERT G. VALENTINE,
> Commissioner.

This order of the Indian Commissioner in wording reveals something of the manner of a Tsar. He begins: "In accordance with that essential principle of our National life—the separation of Church and State—*as applied by me* to the Indian Service," &c. Most officials in the service of the United States, where they are not clothed with judicial functions, are content to rely upon the guidance of a court made upon cases arising out of an actual grievance and complaint carried to judgment, for the application of the principles of fundamental American law. But that view hardly seems to have suited Commissioner Valentine; he preferred to have them "as applied by me."

Many persons misunderstand the language of the Constitution in regard to the separate functions of Church and State, and imagine all sorts of wild things. The language of the first amendment to the Constitution is: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Prejudice, oppression, hostility or suppression of the manners and customs of a religion is as much forbidden thereby on the one hand, as is favoritism or exaltation of a particular religion on the other. But this amendment was never intended to be a shield for unfriendly acts against any denomination. Besides this, the eleventh amendment to the Constitution expressly provides that, "Powers not delegated to the United States by the Constitution nor

prohibited by it to the states, are reserved to the states respectively, or *to the people.*" These are the fundamentals upon which the action of Congress and of the United States in regard to religion is founded. There are enough examples in the books to show that the action of Commissioner Valentine in making such an order was officious and arbitrary. It was not even founded upon any necessity or any complaint, but merely upon his idea "as applied by me" as to what the relations between Church and State should be in his department.

Although the Catholic Church is not mentioned by name in the order, yet it is a fact that no other denomination has in the Indian schools any of its members who are consecrated to the religious life and who wear any clothing or insignia which indicate that they are so consecrated to a holy life of devotion. In other words, the Catholic teachers in the Indian schools are the only ones who wear a religious garb, and hence the order is meant solely for Catholics, although the name Catholic is not therein mentioned. As well might an official in the War Department make an order that Catholic Sisters of Charity should not wear their habit when ministering to the sick and wounded, as to say that a Catholic teacher shall not wear her or his habit in teaching arithmetic or directing play on the grounds. What the government needs and requires are results; and until a complaint is made that teachers wearing a religious garb are lax in teaching or discipline, there is no more justification for Commissioner Valentine's order than there would be for one directing what color of a coat and cravat he himself shall wear when on duty.

It is well that the Chief Executive of the United States is at present a man of wide knowledge and experience, who has had an extended career upon the bench as a Federal judge and in actual government as a cabinet officer, and who is apt to weigh carefully and advisedly matters purporting to be an interpretation of the Constitution and existing laws. He is not apt to take things "as applied by me," but following his judicial training desires to hear all sides before deciding. When, therefore, President Taft learned of this extraordinary and uncalled-for order, he promptly revoked it in the following letter:

My Dear Mr. Secretary:—It has been brought to my attention that an order has been issued by the Commissioner of Indian Schools. This order relates to the general matter which you and I have had under consideration and concerning which, at your request, the Commissioner was collecting detailed information for our advice. *The Commissioner's order has been made without consultation with either you or me.*

It prohibits not only the use of distinctive religious insignia at school exercises, but also the wearing of distinctive religious garb by school employes, and provides that if any school employe cannot conscientiously comply with the order such employe will be given a reasonable time, not to extend, however, beyond the opening of the next school year, to make arrangements for employment elsewhere than in Federal Indian schools.

I fully believe in the principle of the separation of the Church and State, on which our Government is based, but the questions presented by this order are of great importance and delicacy. They arise out of the fact that the Government has for a considerable period taken for use of the Indians certain schools theretofore belonging to and conducted by distinctive religious societies or churches. As a part of the arrangement then made the school employes then employed, who were in many cases members of religious orders wearing the distinctive garb of these orders, were continued as teachers by the Government, and by ruling of the Civil Service Commission or by Executive action they have been included in the classified service under the protection of the Civil Service law.

The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, *I direct that it be revoked* and the action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation.

Sincerely yours,

William H. Taft.

This was the letter of a just and courageous man, and it expresses the spirit of fair play by which Catholics everywhere are content to abide. It was a well-merited rebuke to the author of the inconsiderate order conceived in hostility to Catholics alone; and all publicity should be given to the scope and purpose of such a letter. It is not the first time that such attempts have been made at Washington to attack Catholic customs and usages, now that the old-time method of openly vilifying them will no longer answer. Representa-

tive John Hall Stephens, of the Thirteenth Congressional District of Texas, has for some time been a leader in such matters. A few of his exploits in the way of stretching the simple words of the Constitution so as to make them the cloak for his hostility to things Catholic are shown in the various bills and resolutions he has introduced in Congress.

Thus in the Fifty-eighth Congress, where a clause was attached to the Indian Appropriation Bill restoring to Indian Catholic pupils attending Catholic schools the rations which had been denied them by the then Commissioner of Indian Affairs,—and the bill had passed the Senate without opposition,—Mr. Stephens distinguished himself as being the only man in the House of Representatives who was against it. Later, in order to prevent and make illegal the use of Indian tribal funds (the Indians' own money, mark you) for the education of Catholic Indian children in Catholic Mission schools, Mr. Stephens offered an amendment to the Indian Appropriation Bill forbidding the use of such funds for any such purpose. When an amendment to the Bill was made in the Senate reinstating the Stephens amendment, which had been ruled out in the House, and the matter came up in conference between the two Houses, where it was eliminated, Mr. Stephens refused to sign the Conference Report, and when that report came before the House for adoption, he protested vigorously against the mission of the Senate amendment. Later on in the session he introduced a bill entitled, "A Bill to prohibit the use of Indian Trust Funds for the purpose of educating Indian children in sectarian schools," thus intending to cut off Catholic schools from the funds of the Indians whom they were engaged in educating. These funds represented the value of Indian lands taken by the government, and could be devoted by the Indians or by the United States government, as their trustee, to their education by such persons as they might desire. Finally, the very latest exploit of Mr. Stephens, and one which may be regarded as the forerunner of the Valentine "applied by me" order, was a resolution which he introduced into the House of Representatives on June 21, 1911, which requested information from the Secretary of the Interior on "sectarian or other schools purchased, 'covered in,' or over which control has been assumed through lease or gratuitous grant, for use of the Indian service within

the past six years," and the Secretary "is further requested to report whether religious symbols, emblems or garbs of any particular religious denomination or society are permitted to be worn or used or publicly exhibited and kept, by employees in the Indian school service, or within or upon property under government control in the Indian service."

Here was a dead set made at the Sisters and Catholic mission schools which were taken over into the government service,—all made with the intent of crippling and diminishing whatever religious power and good Catholic teachers and missionaries might derive from the public announcement and exhibition of the faith they believed in. It was an act of hostility to the Church and her teachers, and it came in spirit (and in fact, when coupled with the Valentine order) within the Constitutional prohibition against Congress taking any steps "prohibiting the *free* exercise" of any particular religion. Neither Congress nor the government has any right to deprive Catholic Indian children of the privilege of learning their Faith in the manner in which it could be freely taught outside the government school. If it does, then it is a discrimination against them, virtually a prohibition against "the free exercise thereof."

This is more evident when we consider that the only schools in which a religious garb is worn are Catholic schools. If it were a case in which teachers, who were Sisters garbed in the habit of their order, were employed to teach Protestant, Catholic and pagan Indians in a mixed assemblage, the argument against a religious garb might have some force. But why Catholic Sisters should be prohibited from wearing their distinctive habit while teaching Catholic children passes comprehension. Because they put in practice what they teach in precept, therefore they are to be condemned. When these schools were taken over by the government, and thenceforth run as government schools, it certainly could not mean that Catholic usages, customs and garb were to be remorselessly suppressed. Yet that is exactly what Commissioner Valentine seeks to do. Let us review the facts.

In 1874 the Grey Nuns from Montreal entered the United States government service as teachers in the Indian School for Sioux children which was established at Fort Totten, Devil's Lake Agency, N. D. The Indians of this Agency are Catho-

lics. At the present time the Sisters at this school possibly number eight.

In 1877 the Benedictine Sisters were employed by the government at the school at Fort Yates, Standing Rock Reservation, N. D. This school still remains a government school and there are less than eight Sisters employed there.

About twenty years ago Mother M. Katherine Drexel built a boarding school building at Elbowoods, Fort Berthold Reservation, N. D., but the school was never opened. The Indians continually clamored for a Sisters' school. The Indian Bureau because of lack of money could not accede to their wishes. In 1909 the Assistant Commissioner of Indian Affairs visited Elbowoods and the Indians appealed to him. As the Bureau could not support the school, the Assistant Commissioner believed the conditions justified the employment by the government of Catholic religious as teachers, and in 1910 the Benedictine Sisters started a boarding school at Elbowoods and this on September 1, 1911, was covered into the government service, and they are still serving as government employees. They are seven in number.

St. Patrick's Mission School at Andarko, Oklahoma, was burned in 1909. Father Isidore Ricklin, O. S. B., the Superintendent, spent a year collecting funds to rebuild; among the contributors was even Mr. Andrew Carnegie, whose attitude to sectarian schools is well known, but who appreciated the good work done by it. When the school was rebuilt, a government school in the vicinity, known as the Riverside School, was destroyed by fire. The government authorities then thought it good policy, instead of rebuilding, to make use of St. Patrick's School by making it a government institution. Accordingly on December 1, 1911, the property was leased by the government and the personnel of the institution taken over as government employees. They, according to the Indian office, number nine.

The Catholic Mission Day Schools at Odanah, Red Cliff and Lac Courtes Oreilles, in Wisconsin, taught by the Franciscan Sisters, were leased by the government, and the teachers covered into the government service. They number six in these three schools.

The Catholic Mission Day Schools at Jamez, New Mexico, with two Franciscan Sisters, and at San Xavier, Arizona,

with three Sisters, were also taken over in 1910. The whole number of employees in the Indian school service affected by the "religious garb order" is given by the Indian Bureau as forty-six all told.

While the schools of the Grey Nuns at Fort Totten and those of the Benedictine Sisters at Fort Yates have been conducted in buildings that have always belonged to the United States government, yet during the thirty-eight years of service of the former and the thirty-five years of the latter, no complaint has ever been made as to the religious insignia or the "religious garb" by the Indians directly affected, by the government officials in charge, or by any responsible person from any quarter. It remained for the complaint (if there were any complaint other than an ex-parte order) to originate in Washington, and to consist of objections upon theoretical "constitutional" grounds of separation of Church and State, made by Chairman Stephens of the House Indian Committee, the President of the Home Missions Council, and Commissioner Valentine on their own volition, and not in consequence of any complaints from the parties concerned.

The Rev. Charles L. Thompson, a Presbyterian clergyman of No. 150 Fifth Avenue, the President of the Home Missions Council, and also in charge of the Presbyterian Home Missions, as soon as he saw Commissioner Valentine's order, wrote to President Taft that "The action of the Hon. Commissioner of Indian Affairs issued January 27 relative to sectarian insignia and garb in Federal Indian Schools is to our minds so manifestly American in spirit, *so judicial and righteous* that we heartily approve and commend it. We did not know such an order was in preparation, but we now express our commendation and ask that nothing be permitted to weaken its force." The President acknowledged the letter through his secretary, but issued his order of revocation.

As showing the latitude of Mr. Thompson's ideas of what is "judicial and righteous," attention should be called to the fact that he is objecting to Catholic Sisters teaching Catholic children in Catholic schools in Catholic garb, whilst he himself is engaged at the same time in proselytizing Catholic Ruthenian immigrants and children in the Hope Chapel Presbyterian Mission on the East Side in New York City by means of Presbyterian mission workers garbed in Catholic Mass vest-

ments and going through an imitation of the Catholic Mass. Evidently the garb question—when it comes to masquerading in Catholic altar vestments for Presbyterian purposes,—is not of so much moment, as when he seeks to deprive Catholic Sisters of what they have been doing consistently and legitimately for the past thirty years.

The writer is not of Mr. Taft's political party nor is he a member of the Knights of Columbus, but he believes that the facts of this latest attack upon Catholic Sisters and the contract rights of Catholic schools should be known, as well as the energetic stand so promptly taken to prevent their loss; and there is no body of men throughout the United States who can better assert the rights to which Catholics in their relations with their fellow-men and with the government are entitled than the Knights of Columbus. The arbitrary act of Commissioner Valentine constitutes one of those acts against which protest was made in the Declaration of Independence: "declaring himself invested with power to legislate for us in all cases whatsoever," and it should be characterized accordingly, whilst the action of the President in stating that, "The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it * * * without giving the persons affected an opportunity to be heard" is a call to exercise the square deal and fair play.

THE CATHOLIC PART IN CIVIC PROGRESS

WHEN we consider that the discovery of America by that great navigator whose name we have chosen for our Order, was made not merely for discovery, but for the spread of the Catholic faith, and that during the succeeding century the greatest explorers, discoverers, colonizers and civilizers of this western world of ours were men of Catholic Faith and ideals, we should be keenly alive to the part which Catholic culture, training and ideals should play in the present development of our country. If men of our faith started with the country in the gift to it of European development and expansion, men of our faith should at all times be ready to do their part of the common weal and advancement to the very latest moment of passing time.

When men of Catholic Faith and lineage were first on the field and made a goodly record for themselves in every walk of life, it must not be imagined that they failed to keep pace with the growth of our country in succeeding centuries. What chiefly happened was that their deeds and influence were not felt or recorded in any fitting degree after the settlement of North America by those nations which had broken away from allegiance to the old historic faith of Christendom. Then, too, when persecution, contempt and slander, so rife in those rancorous times, had done their work, little wonder was it that it should be thought and generally reputed that Catholics had but slight share in the civic progress and wonderful blossoming of our great American Republic. The current of the then public opinion set strongly against the Church and its teachings, its philosophy and ideals, and those who represented Catholic belief and practice were mainly poor and despised. It was the time when the supreme effort among Catholics was to keep alive the Faith itself in the hearts and minds

of the lowly people and lead them on to better things, and hence there could be but little active participation in the line of civic progress, except as exemplified in the orderly conduct, devotion and patriotism of that very lowly class which comprised the bulk of the Catholics.

Yet even in the days of the early formation of our country—in its closer knitting of colonial confederation, in its mutual safeguarding of human interests, in the struggle for independence and the foundation of the infant republic—Catholics took a large part in the civic progress and development of the nation. We had a Dongan who gave in those days to New York the freest charter which she ever had, a Lord Baltimore who was the forerunner of religious liberty and freedom of worship throughout our broad land, a Carroll who was the staunchest defender of the rights of the colonies to resist oppression and set up independent government, and the leaders of armies and navies in our subsequent contests on land and sea in defense of our struggling and growing nation. The mass of Catholics in colonial times and for the first fifty years of our national life were sore beset with the menacing problems of mere livelihood, with the honest, eager endeavor to get on in the material sense of the word and yet keep true to the principles and teachings of their Faith and too busied thereby to have much leisure and to have, still less material means to devote to the higher questions of civic progress and development except as exemplified in the individual. But that they thought of it, and that Catholic Faith and philosophy required it, the names we have mentioned of those more fortunately situated than their fellows fully attest.

But as time has gone on the fortunes of the Catholic portion of the citizens of this great land of ours have improved. A few have become wealthy; most of them are more or less well to do in the sense that the struggle for mere existence has ceased to be a problem, whilst all of them are hopeful, earnest and sanguine of the future of their common religion and their varied races in our land. The expansion and development of the faith is provided for in the ever-increasing number of churches and religious institutions throughout the country, works of charity and benevolence are ever widening and reaching out towards all classes requiring their ministrations, schools, colleges and universities under Catholic aus-

pices are spreading education and culture among all our people, and in many cases sharply competing with educational institutions endowed with the wealth and lavish expenditure of the state, whilst the Church has commenced upon a large scale to earnestly set forth her achievements in the domain of human thought and progress affecting the world at large, is providing books of literature, science, philosophy, history and art, imbued with the basic principles of Catholic thought, and non-Catholic publishers have become so fully aware of the excellence of these works that they are ready to place upon their lists and thoroughly advertise the merits of the writings of representative Catholic authors. A notable step forward has been the creation and publication of the voluminous Catholic Encyclopedia, a monument of and an inspiration for Catholic endeavor in almost every line of activity which touches the world at large.

These things alone would be a fair measure of the impress of Catholic thought and activity in the progress of our country. When we add to that the number of men of Catholic Faith in the various branches of the different state and Federal governmental bodies, and agencies for the uplifting and betterment of the people, men who have the opportunity of participating in and moulding the just and equitable powers of the state in the treatment and conservation of the respective rights of capital and labor, of the employer and employee, of the great aggregations of capital and contractual interrelations controlling the resources of this country, we may be glad that we are enabled to take such part in the destinies of our common land.

But ought we rest content with the part already played by Catholics in our civic relations? Is not more demanded of us by the very reason of our own individual progress and growth? Let us remember in going over the history of European peoples and their civilization that there is no other movement or organized system of morals and philosophy of life—to say nothing of revelation and religion at all—which has produced so great an impress upon mankind as the Catholic Church and all it stands for. It saw the Cæsars and defied them; it is to-day face to face with the French and Portuguese Republics and will not yield its principles. Such a force in

history, in morals and in civilization—viewed merely as a factor in the record of the world—cannot be ignored. If the principles of revealed religion, morality and right living and thinking which overcame the pagan world of Greece and Rome, and which subdued the fierce barbarians of Northern Europe and converted them into the pillars of the civilization of to-day, and hurled back the Moslem from the devastation of Europe, and lit the flame of learning at hundreds of university shrines throughout the ages, have not lost their force—and we believe them as potent to-day as ever they were—it is our bounden duty above all others not to ignore the splendid tradition of Catholicity and its part in the betterment of the world. Others should know it, but we are bound to do so.

We have had in the past and in the present down even to to-day the splendid records of what whole-souled and high-minded Catholics have done in the various fields of political life, humanitarian service and common welfare. But mere record is not enough. There are the great treasures of thought, philosophy and experience for the past twenty centuries which can be utilized by us in the solution of the problems of to-day. There should be a translation and adaptation to our present-day needs, of the formulas which healed the nations in the past. Occasionally some professor or some earnest student of the past discovers, to our shame and confusion at our own neglect, the method and the practice which the Church inculcated in some temporarily forgotten age and applies it to the solution of present-day difficulties. That should be preeminently our task, and it is one of the many things we can do for our part in the civic progress of to-day.

As a part of the great population of this still great land of ours we should lend a commensurate aid in solving the problems which vex it and in smoothing the ways which real progress takes. Not merely in political life or in municipal stations should Catholics be found; there should be no problem to be solved, no question to be discussed, no remedy sought for existing evils, no improvement or reform in governmental, moral or educational lines without Catholics being represented on the body or association engaged in such work. The representation should be commensurate with our importance in the population of our country. We shall not have grown to our

full stature unless that be so. It is not that we should dream of forcing our neighbors to call us into council, much as political leaders have to take note of the votes they can command, but it should be looked to that we shall individually and collectively make ourselves of such importance in those lines that our opinions and our help should be sought. In this way we shall come into our true position and importance in the vital questions of the day, and do our ever-increasing part in civic progress.

There is much to do, and we should be unwilling to remain inert and let others do it. Take for instance the huge aggregations of industrial and transportation corporations of to-day. On the one hand they have become so great that they are a menace to our government and institutions. They must be curbed, but without doing more harm in the curbing than in allowing them to be without supervision. They have exercised so much reckless power and oppression in their endeavor to grow greater that they have given birth to the worst side of Socialism and to all sorts of sweeping doctrines which would immediately destroy the fabric of our institutions. On the other hand, their very sweep and consolidation have made them so supreme that they have exalted the rights of property above the rights of man, and they tend to make the workman a slave by depriving him of a just reward for his labor and of the opportunity to labor in other lines than the ones which they decree. The fruit of this has been armed strikes, misery and a heritage of hate and discontent. Its side result has been the increased cost of living. It is a subject which Catholics can study in the clear light of the gospel with the intent to remedy the grosser wrongs and the most crying abuses.

Again, take city government. Any analysis of the figures of our chief cities shows that the cost of governmental administration is rising year by year. It will not do to say that we have more improvements, luxuries and benefits than our forefathers ever dreamed of; for most of these have been bought by long-term bonds, which our descendants must pay, or they are farmed out to rapacious corporations to operate. Yet the daily price of municipal government mounts higher and higher. At the same time there are ugly rumors of graft and peculation, and sometimes even demonstrated proofs of it in speci-

fied cases. Here is where the man with the Catholic conscience and Catholic teaching can find an ample field for his study, devotion and abilities.

Our public schools have been accused of being inefficient. It is true that Catholics have long since said that they were deficient, in that they omitted to teach the science of sciences, that of the heart and soul, but they have not accused them so far of being ineffective in the subjects which they undertook to teach. Now, however, their own advocates, their own partisans, say that the results attained by the schools are not what they rightly should be, and that they represent a great waste of money and effort in their present ineffective condition, to say nothing of hints that the moral and civic material they produce of any grade is something to be ashamed of. Here, then, is a field which Catholics may inquire into and seek to remedy, for they are taxpayers, employers and neighbors, and should seek the best results for money and effort expended.

The catalogue might be made longer, but space forbids. There is abundant work in every line surrounding our civic life, and we should equip ourselves for it, and equip ourselves so fully and so admirably that our abilities will be recognized. When we consider what we have already done in the century past, how it stands as a bulwark for hope and righteousness to-day and as an incentive for further and better work in the future, we should rejoice and be glad.

THE CATHOLIC CHURCH

ROMAN CATHOLICISM

An Address Delivered Before the Mount Morris Baptist Church Forum

IT is with much diffidence that I follow the gentlemen who have spoken upon the various Sundays before me. My talk is the harder when I undertake to condense into the space of three-quarters of an hour the history and development of the Catholic Church for nineteen centuries. It is really an impossible task; and if aught in my remarks appears as an omission or curtailment, it is because I can give but an outline of my subject—simply touch upon the great peaks of interest which dominate the doctrines and conception of Catholicism.

I cannot tell you how much I appreciate your kind invitation to address you, and the generous welcome which your officers have extended to me. If, therefore, I may be so fortunate and sufficiently clear as to give you some idea of the salient points of the doctrines of the Catholic Church—for I cannot hope to make more than an outline sketch—I shall be very glad indeed. I know you take the deepest interest in the outlook of your fellow-men towards God, and above all in that of your fellow American citizens.

We are Catholics and have no objection to being called Roman Catholics, unless it be invidiously applied, or used in the sense in which the branch theorists of Anglicanism use it. But we do resent the names sometimes used, such as Papist, Romanist and Romish, for the very simple reason that they are expressions of contempt and are intended to wound. Their use is getting rarer and rarer, and all generous-minded Americans are too noble to fight their battles with adjectives where facts and arguments are needed instead. We are Catholics because we are of the one, great universal church of Jesus Christ, spread throughout all the ages since His death on Cal-

vary and spread throughout the world in every nation, land and clime; and we are Roman because we follow the Roman Rite or form of worship and are always and everywhere united with the See of Rome as the centre of union and of authority. But, as the word Roman is not always coterminous with Catholic, I, for my part, shall use the word Catholic throughout my remarks.

All Catholics are not of the Roman Rite, although they are all in communion with the Holy See at Rome. We have some 10,000,000 Oriental Catholics—Greek Catholics, Armenian Catholics, Maronite Catholics and others—who do not follow the Roman Rite at all, but follow their own peculiar forms of worship, yet their Faith is the same. As an example at our very doors, we have in the City of New York, not only Roman Catholics, but also Greek Catholics, Armenian Catholics and Syrian Catholics, all united in one faith but differing in their rites and ceremonies of worship. The Greek Orthodox Church broke away from the unity of the Church nearly nine hundred years ago, but all the Greeks did not go with them. Many remained Catholics and many more returned to the faith. In America, we have a flourishing Greek Catholic Church, spread throughout the United States and twice as large as the Greek Orthodox Church. The Greek Orthodox Church is opposed to the Greek Catholic Church, although they both use the same language and forms of worship. But the Catholic Church, whether Greek or Roman in form of worship, is one in faith and organization, while the Greek Orthodox differs in faith and is separate in its organization.

If we were asked suddenly to point to the one body which is obviously the Church of Christ, a glance through the world would show that it is the Catholic Church, for that looms larger than any other Christian organization. If one were asked what Church has given the greatest inspiration to art, literature, poetry and romance, it would be none other than the Catholic Church. High resolve, heroic deeds, knighthood, chivalry, renunciation, prayer and sacrifice have their root in its teachings, in which you will find the sole and constant fount of inspiration for the pen, the brush or the chisel. Catholicism is woven into the warp and the woof of all nations, all languages and all centuries since the advent of Christendom, and has become part of the nearest and dearest to our hearts,

whether we believe its doctrines or not—just as the word Christmas brings up the memories of Bethlehem and of the Christ-Mass of the Catholic Church.

Witness her history in the great battle between things spiritual and things material. Against what church body do the rulers and the nations of the whole earth, when they are antagonistic to Christianity, first rage and seek to destroy? What church has just suffered the entire loss of all its temporal goods, as recently in France, rather than abate one jot of its principles of unity and right to teach its faith unhampered? Turn where you will, whether in Europe, Asia, Africa or America, and notice what one particular church body is everywhere the universal target of objection or opposition among those who minimize, deny or flout all revelation from God, who advance theories subversive of moral or civil order, who teach doctrines intended to extinguish the light which the Christian religion has shed upon all nations, and you will find by a comparison that that body alone is the Catholic Church. As the Church which Jesus Christ founded could not hope to escape opposition and persecution any more than its Divine Founder, the testimony of past and present history cannot but lead to the conclusion that the Catholic Church alone bears the marks which most nearly attest her as the representative Church of Christ on earth. This I know is a negative view of the proposition, and I will not assume that it proves anything; but it is a sufficiently striking view to command the respectful consideration of thinking people to the teaching, constitution and claims of the Catholic Church.

If I were asked what attitude the Catholic Church most insistently assumes in the United States, and what lies closest to her heart of hearts, I could not find a more fitting or a more striking answer than in the accompanying chart. It is taken from Bulletin No. 103 of the Census, and concerns the statistics of religious bodies in the United States, taken in the year 1906. You will notice that it deals with all the Protestant churches collectively, grouping them under one combined heading. They

have within all their respective folds less than one-quarter (24.1 per cent) of the population of these continental United States. The Catholic Church has less than fifteen per cent (14.3 per cent), while the Jews, Orthodox Greek and others hold but 7 per mill of the entire population. All of these together make up but 39.1 per cent of the population, or, say, about 32,940,000 souls. This leaves, out of a population of 84,250,000, as shown by that census, some 51,310,000 persons who are without any church connections whatever, and for aught that we know have little or no knowledge of their Saviour and Redeemer, or of any God or any religion. There is the field—the harvest is ripe—and you and I can put forth our very best efforts in that wide territory of homeless souls without unnecessary friction or crossing each other's paths too often. It is that wide field, filled with human, eager souls, varying all the way from mild indifference and ignorance to virulent animosity to Christ and His faith, which the Catholic Church is most eager to reach. It is a matter of the deepest, heartfelt concern to us, and it ought not to fail to be of importance to you.

In the ancient Creed, the test or description of the Church founded by our Lord was, "I believe in one holy Catholic and Apostolic church." That is but a duplication of St. Paul's definition: "Careful to keep the unity of the Spirit in the bond of peace, one body and one spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism" (Eph. iv, 3-5), and this is but an amplification of Our Lord's words: "And there shall be one fold and one shepherd" (John x, 16). In the whole world to-day there is but one Christian body which answers to the test of unity. Search throughout the world, from the uttermost bounds of the East to the furtherest confines of the West, and you will find but one Christian Church which is everywhere and, being everywhere, is united. Wherever you find the Catholic Church in America, it is united in one body; it teaches one faith; it acknowledges one baptism. If you find it in England, Ireland, France, Belgium, Holland, Scandinavia, Germany, Russia, Austria, Italy, Spain or Turkey, or in Asia, Africa or Oceania it is the same. It everywhere teaches the same doctrine, is everywhere in unity and in unison. Nowhere else in the wide

world can one discover a similar phenomenon. And as it is to-day, so it was yesterday and throughout the centuries.

Those who have left the Church have always cast off something, either of doctrine or of government. They have failed, either in unity or organization, or in unity of doctrine and teaching. But all through the pages of history, back to the beginnings of the Church, the note of unity sounds through the ages as the *leit motif* of the Catholic Church, and of the Catholic Church alone. In the Mass, the priest, since the first ages of the Church, has always prayed: "Thy holy Catholic Church, which do Thou vouchsafe to pacify, guard, unite and govern throughout the whole world," and that prayer goes up unceasingly every day from her altars in every land. No other religion of ancient or modern times, pagan, monotheistic (except, perhaps, the venerable Jewish Church, when its priesthood and altar existed), or Christian, has or ever had that mark of unity. They have not tried to live up to "One body, one spirit, one Lord, one faith, one baptism." Even now, in our own day, when most of us are tolerant of one another, denominations professing the same identical faith fail to get together in corporate union, while those that have but a hair's breadth between them stand rigidly aloof. In no other Christian assembly at any time in the pages of history has there ever been such a wide diversity of peoples, races, divergent political views and national jealousies and antipathies among the inhabitants of the earth so welded together and so knit into one as the Catholic Church exhibits. It alone, among all the Christian faiths, is truly Catholic—truly universal—spread world-wide in every land and among every people, no matter how antagonistic they be one to another; and it alone is one in the faith which it teaches and in the government which it obeys in spiritual things.

Nor does its Catholicity and unity stop here. Its faith teaches that the Church, the Spouse of Christ, is one now and hereafter. It reaches from this world to the next; and the Church Triumphant, in the splendid vision and glorious communion with the Triune God, the Church Suffering at the door of beatific rest and eternal light awaiting entrance into the fullness of the vision and glory of God, and the Church visible and Militant battling here with sin on earth, is all one—

the one and the same Church. We and they are knit together in a bond of union so strong and so close that our prayers help those who have not yet attained to the vision and rest of God, while that great "white-robed army of martyrs" and the other saints who have attained to everlasting happiness help us poor mortals who are struggling here in this valley of tears. We are all one, the blessed in Heaven, the suffering at the door of Heaven, and we who follow their footsteps; and our brethren who have gone before us help us with their prayers at the Throne of Grace, exactly as they would have done were they now on earth beside us in our hours of struggle. And we help our brethren who need our prayers as we would were they kneeling here beside us, that they may the sooner be with the blessed brotherhood, the Church Triumphant, before the Throne. This unity and Catholicity is not only the unity that reaches around the world, the Catholicity that spreads through all ages, all races and all climes, but it is a unity and Catholicity that reaches across the valley of death and carries along the serried ranks of the saints clear up to the everlasting Throne of God.

The Catholic Church teaches absolutely wholly and completely the doctrine of God the Trinity, Father, Son and Holy Ghost, and that the second person of the Blessed Trinity, God the Son, assumed our human nature and was made flesh—being at the same time true man and true God—for our redemption and salvation, and consummated man's redemption by His crucifixion and death upon Mount Calvary. It confesses with Saint Peter with trumpet tones that "there is no other name under heaven given to men, whereby we may be saved" (Acts, iv, 12). The Incarnation of Our Lord Jesus Christ is the central point of Catholic theology and doctrine. It is not merely a feeble assent to the divinity of Our Lord; it is the emphatic affirmation upon every occasion, at every ceremony and form of worship, nay, throughout the hours of every day, that God became man for our salvation and for our lifting up to supernatural life. Not only do we say the prayer which Our Lord Himself taught us, "Our Father, who art in heaven," but we say in commemoration of the fact that Our Lord God became man the words with which He sent that message to the tender young maiden who was to bear Him into this world and the very first salutation of that fact before

He was even born. Like the Archangel Gabriel and Saint Elizabeth, we say: "Hail Mary, full of grace; the Lord is with thee; blessed art thou among women (Luke, i, 28) and blessed is the fruit of thy womb, Jesus" (Luke, i. 42), in humble acknowledgment of the mystery of God made manifest in the flesh. You have heard of the Angelus—Millet's celebrated picture is enough to impress the idea upon every one. The Angelus is the prayer ordained by the Church to be said three times a day, morning, noon and night, to bring home to every Christian the incarnation of our Blessed Redeemer. The Angelus, which is almost wholly extracted from the Gospels, is said as follows:

"The Angel of the Lord declared unto Mary: and she conceived by the Holy Ghost. Hail Mary, &c."

"Behold the handmaid of the Lord: be it done unto me according to Thy word. Hail Mary, &c."

"And the Word was made flesh: and dwelt amongst us. Hail Mary, &c."

And then this prayer follows:

"Pour forth, we beseech Thee, O Lord, Thy grace into our hearts that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Jesus Christ Our Lord. Amen."

These are the prayers which the peasants in Millet's picture are saying, as they stand with bared heads at even-tide.

Therefore, the teaching of the Church is not merely the divinity of Christ, as that might mean merely a human mask instead of a real humanity. It is more than that—it is God Himself taking on our poor humanity, and thereby raising our weak human nature and frailty up to the splendid heights of God Himself. He became our brother and one of us, human as we are, in all except sin, and His mother is our mother, even as He commended her to be our mother to the sole apostle at the foot of the cross when He was dying; His brethren are our brethren; His friends are our friends—and we, without abating one jot or tittle of our worship, love or adoration of God the Son, ask His mother and His saints to intercede and pray for us, just as we would in the human family of whom He is the elder brother and head, turn to them to help us in our straits and needs. He is forever God

and man, for in His ascension and glorious reign in Heaven He has forever raised manhood up until it touches the hem of divinity. As the God-Man, as the Word made Flesh, He may be approached, both as God and man, exactly as if He walked the earth to-day. As the priest repeats at the altar, as he lifts his hands daily in commencing the great sacrifice of the Mass:

"O God, who hast wonderfully framed man's exalted nature and still more wonderfully restored it, grant us to become partakers of His Godhead who hath vouchsafed to become partaker of our manhood: through Our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in unity with the Holy Ghost, one God, world without end."

If, therefore, we pray to the Blessed Virgin Mary, or to the saints, it is only because of and through the Incarnation of Our Lord Jesus Christ. We worship Him, we acknowledge Him, we confess Him to be God, our Saviour and Redeemer; but we love Him, approach Him and cling tenderly to Him as man—as our brother—and we fervently ask all His nearest and dearest as men to unite with our petitions, to assist us with their prayers, to have the whole triumphant Church in Heaven with the greatest of mankind at their head ring with a triumphant human unison in accord with our petitions here below. It is the humanity of Jesus Christ that we acknowledge and glorify when we ask all created saved humanity to join with us in our petitions to Him.

The Incarnation, then, is the centre and kernel of the Catholic faith; all else is a consequence and corollary of it. The passion and death of Our Lord is His drinking the bitter wine of humanity to the very dregs; it is the continuation and consummation of His becoming man for our salvation. He took upon Himself the sins of the world as the last experience in taking upon Himself the flesh and soul of humanity, and He so identified Himself with our human life from the cradle to the grave, from the wedding feast of Cana to that ghastly climb up Calvary's hill with death at its summit. He is ours from a human standpoint, as well as from a divine one, inextricably and inseparably mingled together forever as God and man, to be loved and approached from either side.

The Church never forgets for a moment the sacrifice upon Calvary. Not an instant of prayer is she without its remem-

brance—the Sign of the Cross is the beginning and ending of all of them; she puts the cross constantly before us upon her churches, books and vestments, and unceasingly bids us remember the crucified Saviour. In commemoration of the day upon which He suffered without food or drink, she bids us abstain from flesh meat on that day in each week as some slight denial of pleasure to ourselves in reminder thereof. By teaching and precept the Church keeps ever before us the culminating act of the redemption of the world.

It is obvious to every one that the human work of making known the Incarnation and teaching of Our Lord must be entrusted to some human society or organization. This society or organization, if it is really to carry this knowledge to all men, in all ages and in all lands, must be protested against error and must be one in its teaching. If it be not protected against error, then those who live after Christ or away from the Saviour's voice and personal presence are indeed in a perilous condition, since they have no sure means of ascertaining what His teaching was. If this organization is not *one* in its teaching, then the faith and religion of Christ become little more than a philosophical school of thought or a doctrine of economics, varying with each person, each age and each locality.

We Catholics declare and affirm that just such a society was established to effectively carry the news of the Incarnation and teachings of Our Lord to the uttermost ends of the earth and throughout all ages. Our Lord gave it an enduring charter: "All power is given to me in heaven and in earth. Go, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world" (Matt., xxviii, 18-20). This is what we mean by the Catholic Church. Like all human societies, it has a human president, or chief, and Our Lord provided that chief in the most emphatic manner. I do not wish to take up time quoting texts, but the sublime declaration of Christ ought to be held in mind:

"Blessed art thou, Simon Bar-Jona: . . . And I say to thee: That thou art Peter (a rock); and upon this rock I will build my church, and the gates of hell shall not prevail

against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt., xvi, 17-19).

It is a declaration of position and power never vouchsafed to any other Apostle. Simon the fisherman was not the first of the Apostles in time, for Andrew was first called; nor the first in love, for John was the well beloved; nor the most steadfast, for he denied his Master. Yet he was the only Apostle whose name was changed by Our Lord, and a specific reason given for doing so. Even with the same breath in which He foretells Peter's denial, Our Lord prophesies that his faith will fail not and gives him charge of his brethren. His charge over his brethren and the Church is repeated even after the Resurrection. As Our Lord and the Holy Ghost were to be with the Church until the end of the world, these prerogatives descended to the successors in the teaching body of the Church, and the special prerogatives of Peter descended to his successors in office. Otherwise they were useless; and most of all to those who have lived since the days of the Apostles.

Even as the primitive society or Church sent out to teach all nations had Peter at its head, so it has continued ever since. The teaching body of the Church has deacons, priests and bishops, and, as the Chief Bishop of them all, the great Bishop of the West, the Pope of Rome. He is the successor of Saint Peter, as testified in every liturgy, menology and church history from the earliest times. He is the centre and focus of Church authority. I have not the time to discuss the successive history and organization of the Church, although I would gladly do so. But a word may be said of the great prerogative—the flower and blossoms of the promise of Christ, that "the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven"—the infallibility of the Pope. Infallibility does not mean that the Pope is sinless, or incapable of sin; or even, to use an extreme illustration, that he is able to write a book on theology wholly free from error; or to decide without mistake upon matters of science, history, art or politics—it is confined to his solemn official judgments on matters of faith and morals when he gives

judgment sitting as the teacher of the one, universal Church. The Pope cannot add to the deposit of faith or subtract from it. But when there arises among the teachers of the Church a controversy which alleges on the one hand that a certain doctrine is of the faith, and on the other hand that it is not of the faith, the decision of the Pope, sitting in his capacity as the Chief Bishop and Teacher of the whole Universal Church, is unalterable and conclusive. The word "infallibility" means that his decision will not fail to be a correct one, as carrying out the promise of Our Lord: "Simon, Simon, I have prayed for thee that thy faith fail not" (Luke, xxii, 31-32), under the guidance of the Holy Ghost, "the Spirit of truth, who will teach you all truth" (John, xvi, 13).

The Catholic Church comes immediately into contact with the world through her preaching and her sacraments. In these she knows neither race, color nor civil condition—all sorts and conditions of men are alike at her shrines. She has been called the Church of the poor and the ignorant; well, so she is; they are the very kind of persons with whom Our Lord associated. She has been reproached for cultivating the rich and the powerful; but He also was the honored guest and associate of rich men and rulers. She has as many learned men as any other organization in the world, but their learning is for the supreme end of saving souls and not for earning distinction as erudite scholars. The prince, the savant and the beggar meet together at her altar rail; one can find it here in this very city, or in any of the stateliest shrines of the old world; and I myself have taken communion in a resplendent church, kneeling at the altar rail between a negro and a longshoreman, and in a magnificent cathedral a Bedouin of the desert has entered and worshipped beside me. Within those hallowed walls we were all equal citizens of the Kingdom of God.

Upon this great body of worshippers the Church brings to bear her great sources of dynamic power—the Sunday Mass, with its accompanying sermon or familiar instruction, the confessional and Holy Communion. These are the main batteries of the Church in her warfare against sin. They are the means on which she relies to build up strong spiritual lives in her children. The other sacraments are all needful, but she puts these at the forefront.

Every Catholic is obliged under pain of serious sin to be present at Mass every Sunday unless prevented by a good reason. So it is that, rain or shine, in heat or in cold, our churches are crowded every Sunday. To Catholics, the Mass, whether celebrated amid all the imposing solemnity of cathedral appurtenances, or whether offered in an unadorned chapel of a backwoods village, is the supremest act of worship. We believe that Christ Himself becomes present on the altar and blesses us and all we hold dear. There before the altar we are the equals of the multitude that daily saw Jesus when He walked and taught. He Himself said the sacrament was His body and He was God, the Creator of all things. No man, sincerely believing this doctrine, can go back to his home and the duties of the week without comfort, courage and high resolve.

Every Sunday there is at the low Masses—so called because they are said in a low tone, without music, usually—a short familiar instruction, and at the high Masses the set sermon. I need not tell you that the Mass is the celebration of the Lord's Supper, with all the ceremonies and usages that have come down to us from the earliest times. In large parishes there are from six to eight Masses on a Sunday, so that all the members of the families may be accommodated. Many times is the church filled, and at each Mass the Gospel is read and expounded and applied to the daily life of the people. Thus throughout the year the Church keeps up her mission of preaching the Gospel, now calmly explaining homely duties, now warning, now encouraging, now reproving, now pleading, now thundering against abuses, now explaining her doctrine —always conscious of her responsibility and yearning that Christ may be in the hearts of her people.

Besides the Holy Sacrifice of the Mass and the ministry of preaching, the Church has the powerful aids of confession and Holy Communion. The Church teaches that the sins we commit after baptism are forgiven through the Sacrament of Penance; and the necessary conditions on the part of the penitent for receiving absolution are contrition and confession. Now, before a man can confess his sins, he must examine his conscience carefully. The soul is forced to look at itself in the mirror of God's law. Words, deeds, conversations, omissions and that interior life of thought and will which is hid-

den from the world but which is so large and vital a part of the soul's history, all must stand the searchlight of God's commands and prohibitions. This serious and frequent examination of one's life in its every detail and motive quickens the action of conscience and strengthens its voice. The deliberate hauling of one's self before the bar of eternal law, the steady looking at one's faults, failures and transgressions, whether against God, one's neighbor or one's own interests, is the first step in amendment.

The declaration of one's sins to a fellow-creature is not agreeable—it is not intended that it should be; it is a medicine for our pride, and medicine as a rule is not particularly palatable. But this declaration of sins is incumbent upon every one in the Church from the Pope himself down to the humblest layman in any walk of life. Every Catholic knows, too, that so absolute and sacred is the secrecy of the confessional, that the confessor would be obliged to lay down his life rather than reveal what is committed to his judgment in that tribunal. And that tribunal is guarded from abuse by the severest penalties the Church can decree.

Besides confession of sin, every Catholic knows that as a condition for obtaining forgiveness of God, he must have true sorrow—otherwise his confession were worse than a mockery. It would be sacrilege, and he would have added to his burden of sin, instead of lightening it. And that sorrow is to be of no vague general kind, but very definite and practical. It includes not only regret and repentance for the past, but a resolve for the future. It means the definite and firm resolution to correct the sins that are declared, and furthermore to keep from whatever might prove a proximate occasion of sin. It is this, coupled with the recitals of the sins to the priest, which entitles the penitent to absolution. But it does not end here. There is then the satisfaction, or so-called penance, to be performed by the penitent. If he has stolen he must make restitution; if he has slandered he must repair his slanders, etc.; in every instance he must perform some exercise of piety intended to call to his mind and impress on his conscience the avoidance of temptation and sin.

Confession is for the Catholic the preparation for Holy Communion. Hence his earnestness in striving to make as sincere, humble and contrite confession as possible. For he

believes that in Holy Communion, by a miracle of God's love, he comes into blessed contact with the very physical presence of his Saviour. To receive Holy Communion with serious sin in his soul would be, he knows, an unspeakable sacrilege. It is these considerations, as a corrective of sin and an inspiration for a holy life, which the Church offers her children every day, and by means of which they are enabled to strive to overcome all that drags them down from manhood, purity and heaven.

In the Sacrament of Matrimony, the Catholic Church has pronounced the holiest blessings upon the union of man and wife. The union of man and woman may have been a contract before—and it was a slippery, evasive, indefinable contract, varying with caprice from divorce after divorce, on the one hand, to unlimited polygamy on the other—but Our Lord made it a sacrament and indissoluble. The Catholic Church recognizes no divorce. She stands for the family, the home and the sanctity of the marriage tie. And she has ever stood for that, as some of the most notable events on the pages of history have shown. And she will unceasingly cry out against any legislation or any teaching which tends to disintegrate the home and disrupt the family relation. We stand shoulder to shoulder with any set or society of men—in or out of the Church, if they mean it—who strive to promote purity, domestic happiness and moral health, whether we agree with them in belief or not, and the Catholic Church will always protect the marriage relation and keep the family together against all comers. It is the only human foundation upon which the Church and State alike can build together, and it is one that needs the grace of God to keep it pure and stable.

From the beginning of her history the Church has enjoined upon all her children obedience and loyalty to the lawfully constituted authorities in their respective countries. She teaches that as the Church is God's representative in the supernatural order to lead men to a supernatural end in union with Him, so the State is God's representative in the natural order to bring men to the end for which society was ordained —the temporal happiness and progress of the race. Disobedience, then, to the State in any matter which is within the State's competence is disobedience to God. Obedience to

the State and to all just laws is loyalty to God and is patriotism blessed by religion.

In the natural order of things the Catholic Church is willing to walk in company with all who work seriously and earnestly for the betterment, purity and right-mindedness of all people. In charity, benevolence and good works of every kind, she will meet all of you with a willing heart and ready hand. But in the teaching of the faith handed down by Jesus Christ, she affirms that she alone has kept the whole deposit of faith intact and the continuity and unity of the Church along with it. While she therefore recognizes that others have gone out from her carrying with them the greater truths of revelation and have faithfully preserved in clinging to them, she cannot regard them as safe or trusted teachers, and cannot allow her children to violate their unity of the faith by joining in worship with those not of the fold. She bids them recognize every noble, good and worthy thing which those who are out of the fold possess—nay, in many instances where they do not concern the faith, she bids us imitate and adopt them. And so in the battle against wrong and sin and foulness, and in the desire and yearning to make this the noblest country under the sun, we may not serve even temporarily under your banner or attend your martial exercises. But we may do something more; we may pray for you and pray with you, although apart from you. In the last analysis the Catholic Church recognizes every baptized person as a member, and nothing but his own act, in wilfully rejecting the light afforded him by the teaching of the Church, and sinning deliberately against the grace of God, can deprive him of the supernatural end which the Incarnation of Our Lord Jesus Christ and His death on the Cross prepared for them that believe in Him.

I cannot forbear concluding this brief outline of the work and teaching of the Catholic Church with the well-known quotation from Lord Macaulay: "There was not and there is not on this earth a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon and when the camelopards and tigers bounded

in the Flavian amphitheatre. The proudest royal houses are but of yesterday as compared with the line of the Supreme Pontiffs. * * * The Catholic Church is still sending forth to the farthermost ends of the world missionaries as zealous as those who landed in Kent with Augustine, and it is still confronting hostile kings and governments with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the new world have more than compensated for what she may have lost in the old. * * * Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all governments and of all the ecclesiastical establishments which now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she will still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of Saint Paul's."

THE CHURCH AND ART

FROM the time the Church emerged from the catacombs, she has sought to beautify her temples and her worship. Even there, the rude frescoes and ornaments found by archæologists amply testify that the persecuted Christians found occasion to decorate and symbolize their daily worship. Not only do these paintings and quaint designs tell us the history of the Church's teaching, but they bear eloquent witness to the use of artistic means employed by the Church from the very beginning to impress the believer with the fullness and glory of the City of God.

After the age of persecution, when the Church became a publicly recognized institution, then assisted and afterwards often dominated by the State, she sought for the greater fruits of artistic development. She took the Roman and Greek temples and law courts, adorned them in a manner befitting the nobler Christian worship, and wrought for herself forms of architecture and ornamentation peculiarly Christian. How well she succeeded the vast multitude of examples of Christian art throughout Europe amply testifies.

The central point of all Christian worship was and is the bloodless Sacrifice of the Altar. All Christian art leads up to the contemplation of that. Even in the beginning Heaven itself was described by St. John in the semblance of an altar with the lamb enthroned thereon, and the saints and angels ministering thereat, with golden censers, the smoke of incense, and the prayers of the saints. The great writer of the Apocalypse conceived no greater symbolism of Heaven than that of the highest act of Christian worship.

The development of Christian art may be said to have begun with the adornment of the altar and sanctuary, and with everything connected with the Holy Sacrifice. In the East this development was different from that of the West. The original altar was left untouched by the Oriental Church, but the screen which separated the altar and sanctuary from the

people was adorned as sumptuously as the art of the times and the wealth of the worshippers could afford. The Easteners adorned and beautified what lay in front of the altar, while the Western Church built the reredos behind it and filled it with carving and statues. Only the choir screens and altar screens in some of the Western churches remain now as traces of the Eastern practices.

Afterwards came the great glory of paintings, mosaics and statuary. In the East all extension of art was checked by the outbreaks of the Iconoclasts—the Puritans of the Eastern Roman Empire—who forbade paintings and sculpture in the churches, making them bare and desolate. At last a compromise was effected in Constantinople, and allowed, while sculpture was forbidden, and so remains to the present day in the Greek Church. The day when art was once more allowed in the Christian churches of the East is still triumphantly celebrated on the first Sunday in Lent, known as the Sunday of Orthodoxy.

The very restraint of sculpture in the Eastern Church and the subsequent inroads of the Moslems, who allowed no art which represented the human face or figure, arrested the development of nearly all art in the Oriental countries in regard to Christian ideals. True, there was architecture upon the Byzantine plan, which received its highest development when Justinian built the temple of Saint Sophia, at Constantinople, and exclaimed: "I have surpassed thee, O Solomon!" Even that passed over to the Turk, who also used the Greek architect to build him mosques after the same wonderful pattern.

At its height that magnificent ecclesiastical architecture left us models which all ages must hereafter study. In the bright skies of Constantinople, Greece and Italy—for nearly until the thirteenth century Italy was almost half Greek—the window space of the churches was a minimum and the art of the painter and colorist filled up the blank walls.

Yet all wall painting was felt to be ephemeral, something that must soon pass away. Then came the wonderful art of mosaic, an art which had been used sparingly by the ancients, but was used lavishly by the builders of the Christian churches. The magnificent churches of Ravenna—the old Exarchate of Ravenna, a province of Constantinople, situated

in the heart of Italy—St. Apollinare-in-Classe, San Vitale, and St. Apollinare Nuova, are the glories of the sixth century, while the older churches of Rome and Sicily and St. Mark's of Venice show painting and mosaic in all its greatness.

The architecture of the Greek and Roman churches of that and the subsequent periods is better to be appreciated from the interior than from without. The glory of mosaic grows upon one who studies St. Mark's Cathedral in Venice, the churches of Santa Pudenziana, and Sta. Maria Maggiore in Rome, and the Palatine Chapel in Palermo and the Cathedral in Monreale in Sicily. There one can see what a magnificent mantle of art it spreads over the whole church building. One may trace it from the fifth century until the nineteenth; as well as in the magnificent reproductions of modern paintings in the mosaics of the Vatican and St. Peter's. For a jewel, a flashing gem of almost modern mosaic art, I have never seen anything to surpass the Palatine Chapel in Palermo, for the entire chapel, from floor to ceiling, is one glowing mass of beauty, telling the story of a saint and a gospel at every turn.

As the Western Church continued her conquest of heathen and barbarian Europe, she evolved a new order of art, that of architecture of the Romanesque and Gothic form. The building forms of Italy and Greece (where the sun shone gloriously and vividly) made too dark the buildings destined for worship in the more northern climes. There more light was needed in the interior. Then came airier structures, with pinnacles and spires, great wide window spaces and huge portals, soaring roofs and flying buttresses, a lace work of marble and light stone. One has to pause with amazement at the industry and art which covered all the North of Europe, and the Isles of England, Ireland and Scotland with these magnificent specimens of art, which we can do little better than copy. The cutting of huge windows in the Gothic cathedral made wall painting and mosaic well-nigh impossible, but it in turn gave birth to another form of art. These huge openings were filled with glass, upon which designs in colors were introduced, and thus stained glass as an ornament in churches and a replacement of mosaic among the Northern nations came into being. The Church claimed them all for her own and made them tell to the worshippers the story of her mission and message to the world.

What shall I say of painting, whether that upon the great wall spaces, in fresco, or that upon canvas which is not so enduring? Painting in modern design came later than these other arts and has been developed perhaps more than any. And the Church has, ever since the first master touched his inspired brush, been a consistent patron of the best that man can do to tell the story of the gospel, the saint and the martyr. The story of Italian art would take long to recite here. In those days there were giants, indeed, such as Michelangelo, the beloved Michelangelo of the Florentines, a painter, a sculptor, an architect, a military captain and a poet, all in one. The Church claimed and fostered the best of everything that these masters produced. And that youthful genius, Raphael of Urbino, who conquered the world of architecture and painting, dying at the age of thirty-seven, left behind him in church and palace more than many masters accomplish in a long life.

Nor has the Church ever ceased to evoke and inspire the best efforts of hosts of painters to tell her wondrous story and the conquest of the world for Christ. In many lands, among people of every race and tongue, the sacred story, the saint, the hero and the champion of God in every guise have been pictured by the deftest and the most creative hands the world has ever known. The art of painting, more than that of other arts, speaks directly to the heart, is more easily understood, and preaches almost as eloquently in the churches as the pulpit itself. The Church has used and will always use it in greater profusion than any other one of the allied arts.

But the Church has not contented herself with these arts alone. The art of sculpture, both creative and decorative, was at all times lavishly employed. Those who have studied Gothic cathedrals are amazed at the wealth of detail and thought in every part. We have our machine-made buildings, nowadays, but in the Middle Ages every figure, every face, was unique and characteristic, with a personality of its own. Consider the Cathedral of Milan, with its 2,800 statues, each one representing a distinct personality! The English cathedrals, where they are intact, the French, German and Austrian churches show a wealth of sculpture in every part. Even if other adornment were omitted, the wealth of sculpture and bas-relief is so lavish and great that we wonder at the genius that produced it all.

Nor did this Christian art stop with carved stone and moulded brass. Every bit of wood that entered into the sanctuary was carved and shaped with an art and a loving skill almost akin to worship. Witness the wonderful choir stalls, rood screens, organ frontals, and episcopal thrones and baldacchini, found in the cathedrals and parish churches. In its palmiest days the art patronage of the Church was so great that even the village chapel always had its artificer to adorn it.

The blacksmith also came in for his share of artistic production. In Spain and Portugal and in Northern Italy the blacksmith was an artist. The magnificent hammered iron altar and choir screens and hammered brass and bronze, in a thousand entrancing shapes, testify to his artistic power. It is only of very recent years that we have awakened to the artistic force and power of the artificer in iron and brass, as an adjunct to the architecture and sculpture of the Church.

Even in the far-off lands of Norway and Sweden, wherever cathedrals were built, whether of brick, in default of stone, as at Upsala, or in the beautiful slender columns of gray stone, as at Trondhjem, the church devised for its humbler structures another form of art, the log church. Any one who has seen in Norway and Sweden the carved logs, forming parts of the church, the sanctuary and sometimes the altar, and the quaint beauty of the belfries and spires of logs for the old Swedish churches, can realize how in a land where wood was plentiful and stone was costly such artistic results were achieved from materials which here in America in our day are made simply repulsive. A stroll through Oscarshall, at Christiania, or the Skandsen, at Stockholm, will make one realize it.

But the Church laid the pen and the needle under artistic contribution also. It ran the gamut of art, and nothing was too lowly or too insignificant to contribute to the beauty of the House of God. Illumination of the beautiful manuscripts of the Middle Ages is essentially a church art. Monks who wrote and copied primarily to extend knowledge and the teachings of the Church began to develop after their manner into consummate artists, who made the written page carry, emblazoned on it, as great works as ever the master-painters limned on the walls of the church, or the glassworker wrought in the windows of the cathedral. The priest at the altar read the words of the Mass from a treasury of art almost as great as

the worshipper in the nave saw around him. And, with our art knowledge of to-day, with the experience and results of centuries behind us, we cannot excel those wonderful miniatures and illuminations of the past, but are fain, as in so many other regards, merely to copy them.

The needle, too, contributed its share. From the earliest times the worship of the emancipated Christian Church was performed in the noblest and best apparel the wealth and piety of the worshippers could bestow. If earthly courtiers ought to approach their sovereigns clad in their best, why, then, should not the King of kings be approached and served with magnificence? When the courtly apparel of Roman days became ancient and unfamiliar, it was peculiarly consecrated to the service of the Church and was adorned as fully and magnificently as possible. Thus the Church consecrated embroidery and afterwards lacework to its service. Art work of the noblest kind is found in the decoration and ornamentation of chasubles, stoles, capes, mitres and the coverings of the sacred vessels and the altar. In figure and color, to say nothing of the beauty of the design, these vestments vie with illumination and painting, differing from it only in degree. The brilliant, filmy surplices and albs and other ecclesiastical vestments brought forth the finest examples of the lacemaker's art in the service of the Church.

The jeweler's art was always sought after and fostered by the Church. The sacred vessels in which the Blessed Sacrament reposed, and those which were used on the altar, were always highly adorned and made of the most precious metals. The arts which wrought in gold and silver and precious stones had their finest outlet here; for no reverent idea of sacred adornment which made for artistic worth and embellishment was overlooked. And in a less degree the working out of crosses, croziers, sanctuary lamps and all the precious ornaments connected with the altar and its ministry commanded the highest artistic skill of the worker in gold, silver and precious stones. The whole history of the Church glows with the splendor and brilliancy of this form of art, so intimately connected with its sacred mysteries.

Thus the Church has laid all forms of art under contribution. It has been as universal almost in its promotion of art, as it has been in the spread and the teaching of the Gospel

throughout the world. It has sought to make the art impulse and the love of the beautiful in man the stepping-stone to the knowledge of the Kingdom of Heaven and the golden thread which should bind his emotions to the service of God. We are all in the greater sense "children of God," and the things of this world which in beauty, form and color, appeal to us children through our senses, rather than through our intellects, have been utilized by the Church now and in all ages to bring us more closely in touch with our Heavenly Father.

The Church has been a constant and unceasing patron of art, perhaps in a sense the only real patron. Individuals have been fickle and fanciful; governments have been changeful and utilitarian; both have been at times almost inimical to art, and repellent to the artist. But the Church throughout its entire history has encouraged and fostered art in every age, and has always used the creative arts to illustrate and exemplify its mission and to leave enduring memorials of its activity on earth. Its patronage of art, therefore, has never been ephemeral, or bounded by current fashion or caprice, but has demanded and always will demand the highest creative effort in whatsoever branch the artist may follow, or of whatsoever achievement he may be capable. The demand for the artist's service and devotion to the mission of the Church is a continuing one, and will, as the Church itself has done, outlive the transitory tastes of a current age.

The Church in America, in these United States, has just entered triumphantly upon the second century of its work. By earnest endeavor and ceaseless economy, it has reared churches, schools and institutions on every hand, and now stands clothed in the temporal garments of contemporary usefulness. Its members have become well supplied with the goods of this world, even if not actually wealthy. The age of struggle and missionary preparation is rapidly passing. It therefore behooves the Church to clothe itself here in the new world, anew, with its traditional splendor for the glory of God. Its temples need no longer be bare and no longer may mediocre utilitarianism reign supreme. An intelligent appreciation of the force and power of art rightly directed for the harmony, beauty and elevation of the worship of God will serve effectually as an auxiliary to the Church in its relations to mankind in this age, and as a stimulus and incitement to bring forth

the very best efforts to adorn and make worthy the temple which is the abode of the King of kings. No longer should we, while enjoying all around us the best that our culture can afford, employ in our worship merely those things which our emotions and our artistic sensibilities tell us are unworthy of the great object of worship. It is much like keeping the best for ourselves and giving the second best to the Church.

We therefore have reached a point in our history where we can seriously consider art and the artist in the development of our public worship. It is our duty to do so, unless we are willing to fall far below the standard of our forefathers. If they had beautiful churches, so should we have them. If they had noble and imposing adornments of God's house, we should have them also. As the Church has increased in the past century, on its material and spiritual sides among the people of this diocese and land, so may it also increase in the coming century in its artistic growth and in its appeal to the beautiful and glorious in the worship of Almighty God.

CARDINAL RAPHAEL MERRY DEL VAL

FOR the first time in the history of the Catholic Church the Holy See has a Secretary of State whose mother-tongue is English, and who is acquainted with English manners, literature and modes of thought. It is this fact which annoys certain writers against the Holy See, for the comparatively young adviser of the Pope is able to take them at first-hand—not as his predecessors did, by means of translation—and to judge them from an intimate personal and practical knowledge of Anglo-Saxon affairs. He is a man to whom the equipment of the modern world is familiar; the telegraph, telephone, stenographer and typewriter are as freely used by him as by the modern business man.

Raphael Merry del Val was born at No. 33 Gloucester Place, Portman Square, London, on October 10, 1865, and was the third son of Marquis Raphael Merry del Val, then Secretary to the Spanish Embassy at the Court of St. James. His father is descended from a branch of the Merry family of Waterford, Ireland, which in time of persecution in the seventeenth century had to seek a home in Spain. His mother, the Condesa Zulueta, only daughter of Don Pedro Jose de Zulueta, Count de Torre Diaz, was educated in England and lived there until her marriage. Her mother (and his grandmother) was a Miss Sophie Willcocks, eldest daughter of Brodie McGhie Willcocks, formerly member of Parliament for Southampton. Thus the future cardinal came of a strong mixture of Irish and English blood, in addition to having been born in England. His brother, Count Merry del Val, is even now in the Spanish diplomatic service, and has been of great assistance in settling the intricate Morocco question.

It is needless to say that the young Merry del Val was almost wholly English in his mother-tongue and upbringing. His first schooling was at Baylis House, near Slough, an excellent school, kept by the well-known Butt family. He was a jolly, good-natured lad, and earned the schoolboy nickname

of the "Merry Devil." When he was between ten and eleven years old his father was promoted to Spanish Ambassador to Belgium, and he was then transferred to schools in Namur and Brussels, where he acquired a thorough command of the French language. He finished his course at the College de St. Michel in Brussels, and before he was eighteen returned to England to enter the Catholic College of St. Cuthbert, at Ushaw, near Durham, where he finished his studies in Philosophy, in October, 1885. It is said that at the age of eighteen he not only knew as much Greek and Latin as most professors of those ancient languages, but he was amazingly well versed in theology and Church history and the current affairs of European countries, and could write and converse in English, Spanish, French, Italian and German. At the age of twenty, when he graduated from Ushaw, it is said that he spoke those languages without an accent, and had a tolerable knowledge of several others besides. In his amusements he developed into a good bicyclist, a fine swimmer and a clever rifle shot; was fond of riding and was a good dancer. When he determined to become a priest at the age of twenty-one, his mother used to laughingly warn him that his dancing days were over.

After his graduation his father secured for him the position of private tutor to the present King Alfonso XIII of Spain. It was probably his influence which inclined the future King's ideas towards things English, and which inclination eventuated in the royal marriage to the English princess who is now Queen Victoria of Spain. When his father was appointed Spanish Ambassador to the Holy See, his son accompanied him to Rome and entered the Gregorian University to pursue his studies for the priesthood. It is said that at one time he had a desire to enter the Society of Jesus and to serve at one of their missions among the poor in the East End of London, just as Prince Maximilian of Saxony did after being ordained priest, but his confessor dissuaded him, and Pope Leo XIII, who was a great judge of men, further persuaded him to enter the Accademia dei Nobili Ecclesiastici, where in addition to the other University studies, ecclesiastical diplomacy, political economy and international law are taught. Here he acquitted himself with even more credit, while he obtained high degrees in philosophy, theology and canon law.

At the age of twenty-four he was ordained a priest for the

Archdiocese of Westminster, London, thus identifying himself with the Metropolitan See of the English Church. But even before his ordination he had been selected for important duties. In 1887, he was appointed a Cameriere Segreto (Privy Chamberlain), and as such he accompanied Mgr. Ruffo Scilla in 1887, to represent the Holy See at the Jubilee of Queen Victoria. A few months later, with Mgr. Galimberti, he attended the funeral of Emperor William I of Germany, as the representative of the Pope. In 1888 he also represented the Holy See upon the occasion of the Jubilee of Emperor Francis Joseph of Austria. All these honors came to him before he was even ordained deacon or priest.

In 1892 he was made Cameriere Segreto Participante, that is, a Privy Chamberlain in active service, which entailed his taking up his residence within the Vatican itself, with an apartment in close proximity to that of the Holy Father, a member of whose official family he thus became. In 1896 he was appointed to the onerous and responsible position of Secretary to the Special Commission appointed by the Holy Father to examine into and determine the facts as to the validity of the ordinations and orders in the Established Church of England. This may be called his first large and responsible appointment, and was no doubt due in a great degree to his familiarity with the English language and his knowledge of affairs in England. The Commissioners were unanimous in their appreciation of the able manner in which he discharged his duties. His minutes, drawing together and digesting, as they did, the daily discussions and memoranda of the commission, were regarded as extraordinary in their faithfulness, accuracy and lucidity.

In 1897, when Canada was much disturbed over the burning question of the schools in Manitoba, where both the question of religious teaching and the use of the French language were involved, Merry del Val was selected by Pope Leo XIII as Apostolic Delegate, to visit and study the questions on the spot, and to report to the Holy See upon the matter. It was a question which threatened to interfere with the usefulness of the Church in Western Canada and required the most delicate handling. But his visit to Canada was a noteworthy success and marked an epoch in the religious history of the Dominion. It was only to be expected that he would be well re-

ceived in the Catholic province of Quebec, but the singular personal enthusiasm which he kindled everywhere turned his visit into a triumph. To the English-speaking population he appeared the cultured Englishman, while the French found that he spoke their language quite as well as themselves. At the Laval University and the great seminaries he sometimes astonished his audiences when orations had been addressed to him in Latin, by at once replying extemporaneously in the same tongue with the utmost fluency. His reception in the Protestant provinces was scarcely less cordial, for his charm of manner and fine presence won all hearts. At Ottawa both parties vied with each other in showing him respect and consideration, and at Toronto the cabinet gave him a public reception which was attended by persons of all faiths and creeds.

In connection with his visit to Toronto an amusing incident occurred. In the Catholic province of Quebec he was, in accordance with custom, at liberty to wear the elaborate ecclesiastical dress of a monsignore, even on the streets. But in Ontario, a Protestant province, the custom is quite different, and a Catholic clergyman, just as in the United States, wears broadcloth and the plain Roman collar as his street costume. Through some accident his baggage containing the plain garments failed to arrive upon the train, and Mgr. Merry del Val realized that he must involuntarily break the law, and suggested that he turn back and wait until his suitable clothing be found. But the people would not hear of such a thing, and so during his entire sojourn in Toronto he appeared in his ecclesiastical robes without exciting any adverse criticism.

The task assigned to him in Canada was no small one, but he successfully adjusted the claims of the Canadian Hierarchy as to separate Catholic schools in Manitoba with the general policy of the Provincial and Dominion governments as advanced by distinguished Catholic laymen like Sir Wilfred Laurier and Sir Charles Fitzpatrick, a task demanding a breadth and independence of view in which the future Cardinal did not fail. Many had predicted the failure of his mission; but it was an absolute success. A *modus vivendi* was found between Church and State, as well as upon the question of the French and English languages there, and the internal peace of the Church in Canada was secured by the appointment of a permanent Apostolic Delegate for the Dominion.

Shortly after his return to Rome he was made President of the Accademia dei Nobili Ecclesiastici and served until 1901, as the head of the institution in which he himself had been educated. On April 19, 1900, he was consecrated titular Archbishop of Nice, and two years later was translated to be titular Archbishop of Nicosia. In this latter year he also published his first book, "The Truth of the Papal Claims," and in 1902 revisited London as the Papal Envoy at the coronation of King Edward VII, where he was well received.

Owing to the death of Mgr. Volpini, a few days before Leo XIII died in 1903, a new Secretary, for the Consistory assembled to elect a new Pope, was required, and the choice by the vote of the College of Cardinals fell upon Mgr. Merry del Val. He was thus brought into daily personal contact with the new Pope, Pius X, to whom after his election as Pope he acted as Secretary of State pending a permanent appointment. One day in the early part of October, 1903, as Mgr. Merry del Val was leaving the Pope's room with a basketful of correspondence and papers which had just been dealt with, Pius X called him back for a moment and handed him another letter, remarking casually, "Monsignor, this is also for you." Mgr. Merry del Val jammed it down on top of the pile in the basket and passed on into his own apartment, where he emptied the basket on his table and began to go through the various papers and letters. When he came to the last letter given him, he found to his surprise that it was a letter written by the Pope's own hand, appointing him permanent Secretary of State, and stating that His Holiness was convinced from the way in which the business of the office was handled that he would look no further for a competent Secretary of State. The surprise and shock were so sudden that the newly appointed Secretary of State almost fell from his chair, and a friend who was in the room ran to assist him, picked up the letter, and thus its contents became known.

On the 12th of November, 1903, at the first public consistory held after his election, Pope Pius X created the young Secretary of State a cardinal priest in the Sistine chapel with the title of the Church of Saint Praxedes. The cardinals represent the original archdiocese and province of Rome, with the six cardinal bishops, suffragan to the Pope as archbishop; the fifty-four cardinal priests representing the ancient par-

ishes of the province of Rome, and the fourteen cardinal deacons, those who served as deacons in the early churches of Rome when the Church became recognized as a lawful religion after the persecutions. They are the Senate of the universal Church, and are the body from which the Pope is selected and, with the exception of the cardinal bishops, are the honorary rectors or pastors of the churches to which they are assigned.

As Secretary of State, Cardinal Merry del Val has his official residence in the Vatican palace itself. He also has a summer villa at No. 11 Via della Valtellina, a short distance outside the Portese gate, to which he goes in a motor car from the Vatican very much like the business man of to-day who lives on the outskirts of the city. Here, too, he keeps up his athletic exercises and keeps himself in good bodily trim. Occasionally he automobiles to Castel Gandolfo or to Lake Bracciona, where he can indulge in swimming. But there is also another side of the Cardinal which is scarcely so well known, and one for which the exacting duties of his high office leave but little time nowadays. While he was Cameriere Segreto Partecipante he used to go in the evenings to the Trastevere, where the work which he organized among the poorest of the poor of Rome has its headquarters in the poor boys' school and club. This club, a forerunner of our Ozanam associations, was developed by him for years with unfailing energy, and now contains hundreds of boy members, many of them saved from ruin by its influence. This is the kind of work into which he has put his whole soul, and which he still looks after through others, although he is Secretary of State. Not only did he devote himself to the people of the Trastevere quarter, but he was regularly in his confessional first at San Silvestro and later at San Giorgio, and late at night numerous penitents, many of them the poorest of the poor, might be seen waiting their turn seeking for his consolation and direction. And he is still a confessor—preferably for the poor—at such times as he can be spared from his duties. It was characteristic of him that when he was created a Cardinal he substituted for the usual feast which new Cardinals offer to their friends and relations a banquet for his poor penitents and boys in the Trastevere.

The first duty of the Papal Secretary of State is to take

charge of the relations between the Holy See and foreign countries, but he also takes part in all the important acts of the Papal Court. His office makes him the wielder of the Pope's diplomacy; his post makes him the *alter ego* of the Pope, and he is constantly associated with him in all kinds of affairs which are not strictly diplomatic. There are, as is generally known, a good many envoys at Rome accredited to the Holy See by foreign countries, in addition to those who represent their countries at the Court of Italy.

Twice a week, on Tuesdays and Fridays, the Secretary of State receives the ambassadors to the Holy See, one after another; and the ambassadors of the great countries having almost always some business to transact, are constant attendants at these functions. These receptions rank first among the duties of the Secretary of State. Next to them comes his correspondence with the nuncios. A nuncio is the Papal equivalent of an ambassador sent to a country having diplomatic relations with the Pope. The Secretary of State receives their reports and communicates his instructions to them. In addition to this is the endless correspondence from papal delegates in countries where there is no nuncio, as in the United States and in Canada, the numerous telegrams and cablegrams which come from all over the world, and the numerous details of Italian and Roman Church government where it impinges upon that of the State.

Every morning the Pope receives the Cardinal Secretary, and they discuss the condition of the Church. When they have finished their consultation, the Secretary attends to the correspondence. He may write the replies himself, or he may pass on the point involved and leave the details to the prelates attached to his office, or may instruct them to look into delicate questions upon which the decision has been postponed. He has, of course, to carry out the instructions he receives at the audience, and to prepare the business he is going to submit to the Pope at the next audience. It might be thought that this was too much to be crowded into the life of any man. But in addition to this, it is the custom of Cardinal Merry del Val to receive non-official visitors every evening for an hour after the Angelus. He is consulted upon all sorts of questions at these receptions; he is the Pope's Prime Minister; and he has to be familiar with every question

which touches the Church. Every piece of information, and every application intended for the Pope, has to be transmitted through him.

Thus the Cardinal Secretary of State needs encyclopædic knowledge and almost superhuman intuition and tact; and they are gifts with which Cardinal Merry del Val is richly blessed. He has to pass quickly from subject to subject without losing the threads; he has to know what people are talking about and to divine their real aims; and to send them away satisfied that justice will be done. One visitor may have important information or suggestions to make about the troubles with France, Spain or Portugal; the next may be urging or opposing in all sorts of ways the candidature of an archbishop, perhaps here in the United States, who he thinks ought to be made a cardinal; and the next may be some ecclesiastical nobleman or official who desires to get the Pope to take his side in a petty squabble; while another may bring forth matters of real interest towards the growth of the Church or the management of perplexing questions.

No Prime Minister in Europe is so accessible, and, since everything that concerns religion is considered to come under the Pope's authority, the Secretary of State is deprived of that circumlocution and that favorite refuge of statesmen: "Take the matter next door," which is nowhere displayed with such exasperating regularity as in the various departments of the present Italian State government. The Cardinal Secretary, however, is allowed the widest discretion, because one of his most important functions is to save the Pope from unnecessary business.

There are few people who know so much of the religious affairs of all countries as Cardinal Merry del Val; he is simply obliged to keep himself in touch with them, and being half an Englishman, with English as his native tongue, he has a grasp of the affairs of the various Protestant denominations and of English and American opinion which no previous Papal Secretary of State ever had. More than that, his knowledge of English and American character, which is wonderful, rests on the firm basis of having himself sterling Anglo-Saxon qualities.

His time for book reading is necessarily limited, but the way he keeps up with the newspapers of all countries is ex-

traordinary, for several news-clipping bureaus are busy at his behest, and there is a great deal besides in the Vatican tradition that much is to be learned by patiently listening to the visitors who come to receptions. He has in addition a corps of correspondents and responsible confidential advisers in various countries. He is necessarily obliged to make personal enemies by his decisions, since he cannot decide in favor of both opponents; and in addition, all the enemies of the Church are his enemies. The most trifling demand upon him may mask important moves; the acts of the Holy See nowadays in the fierce searchlight levelled by the Press of the world are commented on with peculiar assiduity; and a secret significance, a malevolent import, is often imputed to the simplest of them. Before he allows himself to issue one word in the name of the Pope, Cardinal Merry del Val has to divine what deductions will be made from it by commentators in good or bad faith; and in order to write with safety what he wishes to say, he has to think not only what his words do mean, but what by any unfortunate twist they can be made to mean.

In order to get at the root of matters, he must take extraordinary precautions and unusual advice. In the matter of the separation of Church and State in France some of the most astute French lawyers were employed to take up the entire legal situation created by the new French legislation creating the so-called *conseils,* or boards of trustees, for the churches and church property. When it was clearly demonstrated that the only effect the law would have was to throw the ultimate control of church property, church worship and the entire teaching and sacramental system of the Church under lay governmental officialdom, he would have none of it. This legal advice and the opinion then formed by him have been amply sustained by the trend of events in France since that time. When we consider that a French Protestant Church of New York City has just had to take upon itself the financial support and direction of two Protestant Churches in France, bereft of their sustenance by the law of separation, we can well appreciate the clear-headed judgment Cardinal Merry del Val possessed at the time, to save the Catholic Church from becoming little more than an obsequious lackey to government bureaus.

The same is true of the matters in Spain. The Cardinal

Secretary of State is a Spaniard by ancestry and knows his country and his countrymen through and through. He is also advised by the best international jurists, experienced in canon and international law, and has fully considered the rights of the Church in the larger sense, in his controversy with the present Spanish government over the Concordat. Force may, with anarchistic elements, prevail over logic and law and order, but if it does so prevail it will be destructive in its character for Spain. On the other hand, he would welcome a system whereby the Church might work out its mission of saving souls unhampered by State interference, as it does in Canada or the United States. The idea of separation of Church and State, as advocated by the ultra socialistic republican leaders of France, Portugal and Spain, seems to be that the Church shall give up all its vested rights and all the property possessed by it, whilst the State shall still control the Church and people, and the church authorities at every turn, even as to the manner and method of teaching its own religious doctrines and enforcing its precepts. It is needless to say that such a thing would not be tolerated in the United States.

Cardinal Merry del Val is still a young man as such things go in the great ecclesiastical world. He has already made a great name for himself and his urbanity, courtesy and frank good-will have made him appreciated by all who have transacted business with him or with the Holy See. He has made many more rooms of the Vatican accessible to the general public, has lighted the crypts of the Basilica of St. Peter's with electric light and made the entrance of them comparatively easy for the visitor, and in general has shown a leaning towards a democratic régime in regard to the treasures, artistic and architectural, in the Vatican and St. Peter's. He has almost entirely changed the rulings of the guardians of the basilica and the palace of the Vatican in that regard. In addition to that, he has shown himself very gracious towards Americans, of all denominations, who visit the Holy See. Where, however, it has been sought to use the visit to the Pope as the pretext for assisting the political propaganda of local Roman parties opposed to the Holy See, he has sternly set his face against it. It was a consideration of this point of view which led to the Fairbanks and the Roosevelt incidents, and it is to be regretted that neither of those

distinguished visitors to Rome took into consideration the petty political intrigue and opposition to the Holy Father which they were unconsciously assisting and fomenting when those incidents occurred. Later events and cooler judgment have shown the complete wisdom of the position then assumed by Cardinal Merry del Val.

The Cardinal Secretary of State is a man who has the qualities which one admires in a great statesman and an active, thorough-going administrator of the affairs of a great Church. As time goes on we believe that his fame and abilities will make him stand high among those on whom the Church has relied to uphold the hands and the courage of the Sovereign Pontiff in his government of the Church throughout the world.

ADDRESSES ON VARIOUS OCCASIONS

EDUCATION AND RELIGION

DELIVERED AT CANISIUS COLLEGE, BUFFALO, 1913

THERE is no part of our modern life in this State which has progressed so rapidly as education. In the earlier days of the Republic there was not the abundance of educational apparatus which is enjoyed by us. Then the State had not conceived the idea that teaching was one of its functions.

At the beginning of the nineteenth century colleges and academies—for there was then scarcely such a thing as a university—were founded and maintained almost wholly by individuals. Once in a great while they obtained subsidy and assistance from the State—but that was a rarity—and the State left them to their own devices. The primary schools, as we should call them nowadays, were maintained by private means. But at the end of the third decade of the century there came a change. Municipalities, and afterwards the State itself, took up and monopolized the system of public or gratuitous primary instruction. Gradually this was extended to secondary education, and it has grown, until to-day the State exercises supervision, if not actual rule, over every form of teaching within its borders.

When I speak of the State, it may be considered as applying to the State of New York, but in reality it is applicable to any of the various commonwealths which make up our United States. But, to have a comprehensive idea of what I mean by the State, I may briefly define it as meaning "all of us." It is not a vague entity, overwhelming the individual or antagonistic to church or creed; it is, in my meaning, the resultant expression, in concrete form, of the united, dissenting or modifying views of the entire mass of the citizens. It is in this sense that I use the word.

Since, therefore, the State has taken upon itself the supervision, where it does not actually take the direction, of all

education within its geographical borders, it behooves us to study what education may really mean. If we take the schedules of instruction provided by the authorities as the minimum required for graduation from a given school or classroom, the necessary requisite for promotion to the next grade, or the exaction for entrance to high school or college, or even for the reception of a degree in arts, literature, science, medicine or law, and study them through and through, we fail to get an absolutely complete idea of what education really is. To instruct the learner mentally, to practise him in the intellectual gymnastics of knowledge, as a circus performer or acrobat is taught to perform wonderful feats, is not enough. That may enable him to pass clever examinations and sustain difficult theses, or even to make new and brilliant discoveries, but after all it is not the sum and substance of education. But that is as far as the State—considered in its present position—can go, for it deals with material, not spiritual things, and can only see that the physical and material equipment is good. The development of what lies entirely within the conscience, the awakening of the heart-strings moved by the moral law, it must leave to other hands, since so far no provision has been made for this in its schedules.

Yet, as I have said, the State is but the concrete form of "all of us," expressing the hope and aim of our united will and wisdom. As such it must look to a perpetuation of itself upon an even higher plane. We do not wish our successors to be of less worth than we are; they ought to be of better fibre. The whole matter, therefore, becomes one of immediate interest to each of us; because in a sort of a political pantheistic phrase we are each a part of the State. The education provided by our institutions, no matter where or what they are, ought to produce material for good citizens, ought to make each component of the State turned out by them higher exponents of everything that is good and noble in man. Water cannot rise higher than its source, and so the State cannot be better than the collective goodness and wisdom of its citizens. It is a theme for you and for me to ponder.

Now, without in anywise touching on or discussing the question of creed, it must be apparent that the religious and moral sense of an individual is a very large part of his make-up. It is figuratively the compass by which he steers his life,

and the solace by which he is enabled to bear its burdens and defeats. Hence anything which encourages this sense, which arouses the moral nature and conduces to heroic effort in the student, ought to be encouraged and fostered.

It is precisely in this most important point that the schedules provided by the State are deficient. But where the State does not so provide, you and I, in view of the fact that we are a part of the State, may do so. And the State ought to welcome us in the effort to produce men not only learned according to the schedules it provides, but proficient also in the power and graces of soul and conscience. It all makes for better, nobler and more conscientious citizenship. It thus constitutes a thorough, all-around education, and preserves the integrity of human nature.

It is axiomatic that bodies move along the plane of least resistance. The same is true of men and women. An artist will gladly study art; a musician, music, and thus through the gamut of human interests—we ought to encourage them to do so.

This, then, is the basis for the school which teaches religion as a part of its course, and not merely incidentally as a side elective for Sundays, perhaps. It wishes to produce good citizens and it wishes to develop their whole nature. It will not do merely to listen to music to become a musician, notwithstanding the inclination; one must practice it. The painter is not made so by visiting many art galleries, although he be enraptured thereby; he must work on many canvases to produce results. And so it is in the practice of religious, civic and moral virtues; steady practice, like the rewriting of Latin themes and restating mathematical problems, can alone achieve success.

When, therefore, an institution like this one, in addition to its prescribed secular teaching, uses the strongest incentive ever brought to bear upon the human heart and mind and conscience—the exercise of religion—to make the student keep his mind and heart pure and steadfast, the State ought to bid it godspeed.

Now, in what does even secular education consist? It ought to mean the full development of the student and his appreciation of things as they exist around him. He ought to be made aware of his duties as well as his rights. The

feudal system passed away in the eighteenth century. It was a nobly conceived system of government, which lasted for nearly five hundred years, founded upon duties as well as rights. When the governing class forgot their duties and insisted only upon their rights, the feudal system fell; for it was like a scale which was overbalanced. To it has succeeded the industrial and democratic régime. The latter will do well if it lasts one-half as long as the feudal system did.

It may seem like contradicting every modern view of history and progress to cast doubts upon a purely democratic popular régime, but I have in mind an example which seems to do so, and which nearly every one is quoting as a most brilliant example in government. The Panama Canal Zone is lauded from one end of the country to the other as an example of almost perfect government. Things go like clock-work; disease and destitution are banished; there is justice and plenty for all. But it is a one-man government—merely a benevolent despotism after all. The people there have no say in it; democracy is invisible at Panama.

In fact, it rests upon the same fundamental principle as the feudal system. The rights of the governing power are correlative with its duties towards the welfare of the governed. So long as they are made to balance the government is a success. And the same rule holds good in democracies.

When industrialism succeeded to the feudal system, and even when taken over by democracy in government, it, too, forgot that duties followed rights. That is one of the causes of the industrial unrest to-day, which breaks out in varied forms, all the way from socialism to anarchy. The financial magnate, railroad king, or captain of a thousand industries too often regards his enterprises as his personal individual property and acts accordingly, like the feudal monarch of two centuries ago. He forgets his duties, but clings tenaciously to his rights. Where he rules an industrial empire with almost as many subjects as the feudal chieftain, the people of that empire with keen memory of duties forgotten are going to act exactly as they did a century ago to get constitutional government. They are bound to have a voice in the industries which they sustain by their labor. It is your duty, gentlemen of the graduating class, and your future task to see that they divide the power and responsibilities with the heads of such

industries in a wise and progressive manner. Abolutism in industry, like absolutism in government, in the present temper of things is bound to fail; and it can only lay its downfall to its utter disregard of its bounden duties to those below.

While this is going on in the industrial and political world, there are all sorts of panaceas brought forward. As soon as a portion of mankind is suffering from an ailment any number of quack doctors arise with new cure-alls. The most prominent one nowadays is socialism. As a philosophic theory, as a means of affording an ideal of the *n*th degree, by which to pattern improvements in legislation it may do very well. I purposely do not touch upon its vagaries in relation to the things hitherto held sacred by the general assent of mankind in relation to the family, the State and personal morality. It is merely the working of the actual government social machine to which I shall allude. The question is: Who shall watch the watchers? Socialistic government must have its heads and officers. If our governments so far—and we have enough of the most ideal laws on the statute books—cannot prevent bribery among legislators, violation of oaths by officials, peculation of high and low degree in state and municipal government, to say nothing of grosser forms of governmental wickedness, how can we hope for anything more definite to be accomplished under the form of socialism? We have the same weak humanity to deal with, and if one wants reform in government or industry, humanity must be essentially reformed; no mere method will effect it.

Take one familiar example: You have all heard about the horrors of the Spanish Inquisition, how many thousands were put to death by it in Spain. Well, the highest that any imaginative historian ever put the figures for the fiercest year was about 900, and we know something about mob law and lynch law ourselves; yet here in New York State we annually kill from 2,500 to 4,000 persons. The two countries compare about the same in population. The Spanish put their people to death in accordance with the laws of the day for what they believed as a principle, probably devotion to the State and Church; we slaughter ours by railways, defective machinery, automobiles, elevators, fire-traps, and a dozen preventable methods—all for the purpose of greed, economy and money-making—and mostly in direct violation of the laws on the

statute book. When this particular age is viewed in the perspective of a century or so, will it be said that human nature has greatly changed in its treatment of man by his fellow-man?

If socialism succeeds as a working political machine, remodelling our laws and methods of distribution of wealth, how much will we have gained? A man to-day is said to worship his property and to build all his institutions and laws upon it. Well, if property be abolished, minimized or relegated to the scrap-heap of politico-economic delusions, what shall we say of the method or form which will take its place? The fact is, that slavery will take its place. A man's sole value will be determined by his economic position as a mere cog in the vast economic machine. We will have then the feudalism of rank and station, power and command, without the checks and counter-balances of the duties inculcated by feudalism. Let those who have closely observed the one-man power or the committee power in the organization and management of recent strikes, and point the difference between the social economic boss and the harshest political boss. For firmness of command and ruthlessness of decree the latter can take lessons from the former. How, then, can we be assured that our later position, where a man's standing among his fellow-men rests upon his position or "job," will be better than the earlier one of property? If men will do so much for property now, what will they not do for position and power then, unless human nature be radically changed?

We may illustrate this by a witty statement of what panaceas have been offered us in other lines. Take, for instance, that of health:

"The world was to be made over by means of the bicycle. The straphanger was to abandon his strap and ride joyfully down the cable-slot, imbibing ozone on his way to business. The factory hand was to abandon his city tenement and live in the open country, going to and from his work upon the wheel. The old were to grow young again, and the young were to dream close to the heart of nature. The doctors were to perish of starvation. But where is the bicycle to-day?

"The world was to be made over by jiu-jitsu. Elderly gentlemen were to regain the waist-line of youth by ten minutes' practice every morning. Slim young women, when at-

tacked by heavy ruffians, were to seize their assailants by the wrist and hurl them over their right shoulder. The police were to suppress rioters by mere muscular contraction. The doctors, as before, were to grow extinct by starvation. But where is jiu-jitsu to-day?

"The world was to be regenerated by denatured alcohol. Denatured alcohol—with the tax off—was to drive all our machines, propel our automobiles, run our factories, and reduce the cost of living to a ridiculous minimum. But where is denatured alcohol to-day?

"The world was to be regenerated by sour milk; by the simple life; by sleeping in the open air. But where now are Professor Metchnikoff and Pastor Wagner? And the doctors are still with us, even more numerous than before.

"Does this show we must give up all hope of seeing a new world about us? By no means. We still have eugenics, and it is good for two or three years more. Then we shall ask the same question about it."

Suffice it to say that the latter method of saving the world, by eugenics, is purely material, without reference to the beauty of the soul within, or its expression in practical virtue.

The Catholic Church, wiser than local faddists, has used the nineteen centuries of her experience to unfold a method of right living, which deals not with certificates or the physical health of a few, but the carefully inculcated purity of soul and body of every one who craves her ministrations. She knows no "single standard." The law of virtue is judged alike for all. She does not merely ask that the outward health of the adult be certified; but she makes sure of the student and the learner from the entrance into manhood and womanhood. She teaches purity of mind and soul, not merely cleanliness of body.

It is the same in the field of education. The standard for the greatest results must be an education where the soul is taught as well as the body; where the heart and the higher nature of man are as carefully directed as the cravings for material ends are developed. Nor need a single point in the secular side of education be neglected for a moment. These are the standards which are set by an education which will not and cannot leave religious and moral teaching out of its curriculum for an instant. Its standards are not to give the

student less, but to afford him more of all that becomes a man. And at the same time it should afford him the means to think, to weigh and appreciate the panaceas, the loudly shouted nostrums of the soap-box and hired-hall oratory, which are heralded as being able to overturn the old established order of things.

Now, gentlemen of the graduating class, it is your task to take an active part in these matters for the future. This is your Commencement Day; the time when you are to commence to examine the state of affairs around you and to take a more or less prominent part in the direction of things. Above all things examine carefully the basis and foundation of things you are asked to consider or to promote. It behooves you as sample products of your Alma Mater to take stock of theories and statements, either before you espouse them or condemn them.

You may otherwise fall into the same position as the little girl, who listened attentively but did not understand, and told her mother that she had learned at Sunday-school that King Herod of Judea was in the habit of running down his people in automobiles. The mother was astonished and sought out the teacher and found that what the teacher had given the class was that "Herod overran the people with taxes." Therefore examine all things; find out their true bearings and application, and be sure that you understand the meaning.

In this way you will best apply your learning; in this way you will honor your Alma Mater; and in this way you will be true citizens of this great commonwealth. And when to this you add character, uprightness and fair dealing, with the sense of reverence and devotion which only a religious training inculcated day by day can give, you will have demonstrated the value of a solid secular education reinforced and buttressed by religious principles. It will keep you straight upon the road of life, although it may not lead you to riches.

I wish the Class of 1913, the first to issue from these walls, happiness, health and a long and honorable life of success in the true sense of the word.

MANNERS MAKETH MAN

DELIVERED AT BROOKLYN COLLEGE, 1914

THE day of final conquest has now arrived for each of you and each must now put his studies to active use in the world and pursue still further the roads upon which he entered the kingdom of knowledge. Your graduation must be turned to account. It must be added to and made useful, both to the possessor and those around him. The college man must progress more than those who have not had his advantages, if his study and his development are to be of any avail.

One of the colleges at Oxford which fascinated me the most was New College. It was a college with a park; and colleges which have a park attached to them have a peculiar attraction for me. The college from which I graduated had a dense, shady park; and around its walks I think—or at least I used to think—I got the makings of all that is best within me. New College at Oxford is one of the oldest colleges there; it was founded back in 1375. New College is not its real name, either; for it is the College of St. Mary of Winchester. But it was founded at a time when there was only one college building there; so some five hundred and fifty years ago it was really a "new" college, and the name has remained by it ever since.

That College of St. Mary at Oxford, "New College," was founded by one of the remarkable men of his day, William of Wykeham, Bishop of Winchester. The statutes and rules with which he founded and endowed it remain intact until to-day. Its motto, and what the learned bishop insisted upon, was "Manners maketh man." It is something which I can commend to you to-day. Manners in the old thirteenth century sense of the term did not mean mere outward politeness, as we understand the word to-day. It was the sturdy Anglo-Saxon for "Education makes a man," and William

of Wykeham thoroughly believed in that and sought to enforce it in the minds and hearts of the thousands of students who have passed through the portals of his college since then.

Education, or "manners," as he called it, meant the training of every side of a man's nature. As the hand—*manus* in Latin—was educated to all the varied fineness of skill and hence gave rise to the word "manners"; so the intellect and soul could and should be educated in all the varied forms of knowledge and virtue which "maketh man." So the sturdy old bishop set up a monument of learning which has not yet fallen into decay; but exists as an example of what one man's clear sense of true education can afford us even now.

But manners are not to be acquired without a struggle. We must ever fight down and pluck out the weeds that grow in the garden of the soul and the intellect. William of Wykeham's pleasant park in New College means incessant work and labor bestowed upon it to render it to-day so grateful and pleasant. Work, work, and then work, must be the text and action of him who strives after the "Manners which maketh man." One of our great natural philosophers and inventors of to-day, Thomas Edison, is credited with a definition of genius, which says: "Genius consists of five per cent inspiration, and ninety-five per cent perspiration." Sometimes I think that, for the average man, the inspiration is nil, and the perspiration must be profuse, if he ever hopes to accomplish anything.

You gentlemen have been trained in a school where before aught else you have been taught that "Manners maketh man." You have acquired a manner of appreciating and reverencing the spiritual and eternal things which lie close to man's heart. The manner of dealing with the sacred and serious things of life has been enjoined upon you. Along with your mental powers you have not been permitted for a moment to lose sight of the spiritual and higher nature that lies within you.

It is well, therefore, to consider where the present physical and industrial development leaves us. In inventive genius and in mechanical and scientific discovery it seems to have surpassed all previous epochs. Indeed sometimes we seem to have made so much progress along purely material lines that we have lost sight of the higher and nobler side of things. Often

our very inventions and improvements have defeated their own ends. An author, commenting on to-day, says:

"Think of the time saved by the telephone, the telegraph, the typewriter, the cotton and woollen and silk mills, the iron foundries, the sewing machines, the mowing machines, the reapers and harvesters, the swift trains, the electric trolleys, the subways and automobiles, the escalators and elevators! What a vast volume of time has been saved! Time that used to be wasted, now saved for man, and put away where moth doth not corrupt, nor thieves break in and steal! There is time enough saved to give every human being an abundance of leisure! An industrial revolution, the miracles of modern machinery, millions of brains are directed upon the problem—all having their sole object, to save time!

"And what is the result? The result is that men have less time nowadays than they ever have had since the world began. What becomes of all the time thus saved—where does it go? Except in the country districts (where there is no machinery for saving time) there is none to be found, for every one is pressed for time."

And often the time which we thus imagine to be saved is not put to any good use. It is merely expended to hurry on again.

"A Western farmer, who enjoyed a calm moment at the close of a busy life, one day reflected on his past and discovered to his consternation that he had spent his existence in growing corn to feed hogs, and sold hogs to buy more land to grow more corn to raise more hogs, and so on, in an endless chain. Thus we invent machinery for the purpose of saving time, in order to produce more things and to get there more quickly, in order to save more time, so as to get more things and to get there more quickly, and over again *ad infinitum.*"

Is this real progress? Is it real education? Do these manners make men? True, it is a piling up of more material things; making huge mathematical results. But in the end does the individual man get any more real value out of life than his fathers did? Otherwise these manners do not make man. Only so much of our material results as contribute to the building up of a finer man, a better country and a more enlightened civilization can be said to be any real education, after all.

You young gentlemen who are about to go forth into the world, equipped with a degree and a diploma, must not imagine

that you are very far along the road to learning and knowledge as yet. So far you have learned from books; you have yet to take deeper lessons in human nature and human character. And it will require incessant work to do it.

You have much work to do—you know that as well as I can tell you. First of all, you have to earn your own livelihood. Thank God, that our country is one of almost equal opportunities, where good and earnest work is appreciated. It will be no easy task for you to do this, for you must remember that for a long time to come you are only going to a larger school and are continuing your lessons on a grander scale than ever before.

Then, if you succeed in making for yourself a niche in the busy, eager, rushing world, you will have for the first time some leisure to consider what you can do in the larger lines of human endeavor.

To-day all around us we have examples of what undue power and enormous aggregations of wealth may do and what may be feared from the threatened overturn of society and the confiscation of the sources of wealth. A rising tide of discontent against capital and wealth finds its most outspoken advocates in socialism and that form of anarchism which would utterly destroy before it attempts to rebuild. In their cry for economic and social reform, these advocates go so far as to destroy the old landmarks of civilization, religion and clean living. We cannot afford to yield either to the pressure of the one or to the demands of the other. If progress is to be made, it must be made along the lines of reconciliation. Here, gentlemen, is abundant work for you—a work which may well tax all your resources.

Then, again, you have a third and even nobler work. It is that of clean and helpful living. It is the work of the heart and the soul. If you would accomplish great things, think great thoughts and inspire great deeds, you must begin with yourself. That is a work that you may do simultaneously with the others; and it will tell more in the end than any other. There are no men in these United States upon whom the task of making straight the paths of human progress and human culture should rest more particularly than upon the college graduates. It is the noblest aim they can have in life. The entry of large-minded college men, who know their faith and love their country, into the task of solving these

difficulties will be one of the greatest elements for good which this age can give.

Gentlemen of the class of 1914, I welcome you as graduates of this institution, for I believe you have here imbibed the "Manners which maketh man," and that you will prove yourselves good men and true in whatsoever you may undertake.

WOMEN IN SCIENCE

Delivered at Mt. St. Vincent on the Hudson

IT has been said that the twentieth century has become, in an especial way, the woman's century. All forms of feminine activity have started up throughout the length and breadth of our land. But those who speak thus calmly ignore and seldom investigate what women have done in the past. To you of the graduating class, this cannot fail to be of the greatest interest. You are now prepared to exercise your intellectual activities and to take part in the social and mental life around you. Feminine activities have assumed myriad forms—from seeking the suffrage and contending with men in national and municipal problems to exploring the waste places of science and all other forms of human endeavor to benefit humanity.

Not the least of these many activities for the modern woman is the steady growth of Catholic colleges for women throughout the land. It has sometimes been made a reproach to the Church that she failed to provide an adequate outlet for the intellectual activities of her young womanhood. The reproach may have been true a half-century ago; but you and I have cause to know that the reasons for such lack were chiefly financial and not intellectual.

A picture of what the Church has accomplished in the nineteenth century should be an augury and an inspiration for the graduates of this college to-day. One hundred years ago there were but a handful of Catholics along the fringe of seacoast which formed the American States of that day, barely enough to warrant the appointment of three bishops, with a few straggling churches. But to-day we have temples which equal any in the Christian world, and, what is more, they are constantly filled; we have institutions of charity, education and mercy throughout the land. These are constantly growing and widening their activities and influence. We are growing apace, so that we are reckoned with as one of the greatest

—if not the greatest—social factors in good government and conservative progress in this fair land of ours.

The graduates of Catholic schools and colleges, viewing the moral, material and spiritual progress made by their Church in these United States, can take heart for this century of hastening progress, and claim their own, as part of the educated and intellectual world. In doing so, it will be no new thing; they will be merely coming into their own again.

I wonder if the graduates here recognize the magnificent record of educated and intellectual women in the history of the Church and its activities. Of course, we all know the sainted women commemorated on the altar and enshrined in legend, but it is not often that we recall the others who were renowned for their intellectual abilities, as well as the fact that it was only in Catholic countries and under Catholic rule that women kept up their intellectual development to the utmost. Our expansion and revival of women's colleges in the latter part of the nineteenth century is not so new as we think.

In the early Christian Rome, of the time of St. Jerome, there was the famous Ecclesia Domestica, upon the Aventine Hill. It was one of the earliest conventual homes, in which were gathered some of the most noble and learned women of the day. There were the learned Marcella, and her companions, Paula and her daughter, Eustochium. These women were not only acquainted with the Latin and Greek literature and philosophy, but became proficient in Hebrew and deeply versed in the Scriptures. They assisted St. Jerome in his translation of the Bible, which we call the Vulgate. In one of his letters he submitted his version of the Books of Kings to them for criticism, and accepted some modifications which they suggested.

Not only did the Vulgate version of the Bible have the assistance and criticism of these women in its making, but the Book of Psalms, recited in the daily offices of the Church, is for the most part the work of Paula and her daughter, Eustochium. St. Jerome dedicated some of his works to them, saying: "There are people, O Paula and Eustochium, who take offense at seeing your names at the beginning of my works." So you see, he appreciated the aid of women, even in those early days, and the sisters around you, whenever they repeat the office, renew their monumental work.

It was the noble women of the conventual institutions who kept alive the flame of learning throughout the ages of the Church. Women throughout all the ages, from the fall of the Roman Empire to the time of the so-called Reformation, were taught exactly as men were, the same books, the same branches of learning and the same intellectual acquirements. They did good solid work in the convents, exactly as their brothers did in cloister or college.

Practically the only schools for girls during the Middle Ages were the convents. Here were educated rich and poor, gentle and simple. Here they were free from the annoyances and dangers which menaced them often in their own homes and prevented their study.

Among the great educators of the early Saxon times was the Abbess St. Hilda, of the Convent of Whitby. Her convent was known as a centre of learning and culture. She was the one who discovered the poetical gifts of the poet Cædmon. Although he was a serf and a keeper of the cows in the fields, she had him taught to read and developed his wonderful gifts. It was this Northumbrian cow-herd, transformed into a monk, who sang the revolt of Satan and Paradise Lost a thousand years earlier than Milton.

There was also the famous nun of Gandersheim, in middle Germany, the Abbess Hroswitha, who lived in 930. She was novelist, dramatist and critic. Her dramatic compositions are best known, and how good they were is shown by the fact that Ellen Terry two years ago scored a success in one of them in London. I can bear personal witness to the brilliant Latin dialogue of a few of them. She put the most modest apology to her works for a nun turned author: "Let those who are not pleased with this work remember that it pleased her who wrote it."

And there was Hildegard, the Abbess of St. Rupert, at Bingen-on-the-Rhine, who lived during the early Crusades. Her works on theology, Scripture and science make up six large octavo volumes. Herrad, the Superior of Hohenburg, in Alsace, had the widest knowledge, and wrote her famous book, "Hortus Deliciarum," or "Garden of Delights," one of the first encyclopedias of the Middle Ages, which was illustrated by innumerable illuminated miniatures. It is a picture

of the knowledge and arts of her time that cannot be surpassed.

A non-Catholic writer, Mrs. Putnam, says of this period of woman's culture:

"No institution of Europe has ever won for woman the freedom and development that she enjoyed in the convent in early days. The modern college for women only feebly reproduces it, since the college for women has arisen at a time when colleges in general are under a cloud. The lady-abbess, on the other hand, was part of the two great social forces, feudalism and the Church. She was treated as an equal by men of her class, as witnessed by the letters we have from Popes and emperors. She had the stimulus of competition with men in executive capacity, in scholarship, and in artistic production, since her work was freely set before the general public."

And this continued down to the time of the religious upheaval which we know as the Reformation. Then convents were closed and often destroyed, their revenue suppressed and the nuns driven from the land. And so the education of women came to an end. A writer, describing the effects of the dissolution of the monasteries and convents, says: "The destruction by Henry VIII of the conventual schools, where the female population, the rich, as well as the poor, found their only teachers, was the absolute extinction of any systematic education of women for a long period."

The strangest and saddest result of the suppression of the convents was that men profited by the loss which women sustained. Thus the nunnery of St. Radegunde, with its revenues and possessions, went to found another college at Oxford, while the convents of Bromhall and Lillechurch went to found another at Cambridge. In a few short years the great work of centuries for women was undone, and women were left little better educational facilities than when the Anglo-Saxon nuns first began their work. During the reign of Queen Elizabeth not a school was founded for the education of women. And the same spirit was shown throughout English history. The public schools of Boston, founded by the Puritans in 1642, were not open to girls until a century and a half later, and then for merely the elementary branches and for but a half year. Girls did not have the benefit of a high school

education in New England generally until as late as 1852; and altogether the attitude was against their education.

On the other hand, in Catholic countries there were no restrictions upon the higher education of women. Bettina Gozzadini occupied a professorship of law at the University of Bologna, in 1236, and Novilla d'Andrea often acted as a substitute for her father, a professor of canon law at the same university. Shakespeare makes Portia a lawyer in Venice. Dorotea Bucca lectured on medicine at Bologna; Laura Cerretti gave lectures on philosophy. Fulvia Olympia Morati was professor of Greek and Latin literature, and called from Italy to the chair of Greek literature at Heidelberg University.

In Spain, Beatriz Galindo was a professor of rhetoric at the University of Salamanca in the time of Ferdinand and Isabella; Francisca de Lebrixa, professor of history and rhetoric in the University of Alcalá, and Isabella Losa, of Cordova, taught Greek and Hebrew.

One of the great mathematicians of Italy was Maria Gaetana Agnesi, who was born in Milan, in 1718, and died there at eighty-one years of age. Her monumental work was "Le instituzioni Analitiche"—a treatise in two large volumes on differential and integral calculus. Pope Benedict XIV paid her signal honor. He caused her, of his own accord, to be appointed professor of higher mathematics in the University of Bologna, but she refused to leave Milan, and became towards the end of her life a sister of charity devoted to hospital work.

The first woman to occupy a chair of physics in a university was Laura Maria Bassi. She was born in Bologna, in 1711, and besides her native Italian was proficient in Latin and French. Her knowledge of physics was shown in a public disputation and demonstration at which Pope Benedict XIV was present. The University of Bologna not only made her professor, but coined and presented her with a medal containing her effigy. She corresponded with nearly all the great scholars of Europe, and was earnestly besought by Voltaire to advocate his election to the Academy of Sciences. She was deeply religious and was as pious as she was intelligent, attending Mass and her church duties with regularity. She was the mother of twelve children, and never permitted her scientific and literary work to interfere with her domestic duties. At all times she had firm friends in the Pope and in the Arch-

bishop of Bologna, both of whom advocated her advancement.

In Salerno, Giovanna Trotula was professor of medicine at the University in the Middle Ages, and wrote a work upon the diseases of women, even yet referred to; while Francesca Romana, of the same place, became one of the greatest physicians and surgeons of the fourteenth century. There was no prohibition against women attaining eminence in the medical or surgical world in Catholic Italy, as is curiously shown by a decree of Pope Sixtus IV, saying that: "No man or woman, whether Christian or Jew, shall presume to treat the human body, unless a master or licentiate in medicine." (*Nemo, masculus aut fœmina,* &c.)

Maria dalle Donne, of peasant birth, gained the degree of Doctor of Medicine, *summa cum laude,* in the University of Bologna, and became a professor in the University, holding her chair there until she died, in 1842. Yet Miss Elizabeth Blackwell, here in America, some seven years after the death of Maria dalle Donne, desired to study medicine and applied in vain to nearly one dozen American medical institutions, which refused to take her as a student. Finally she was received, nearly eight years afterwards, by a small college in Geneva, N. Y. In Great Britain, every medical institution refused to receive Miss Sophia Blake as a student, and when she finally obtained admission to the University of Edinburgh, the students mobbed her. A half-dozen young Irishmen among the students came to her rescue, and afterwards became her bodyguard, escorting her to and from lectures. This is how women students, seekers after higher education, have been treated in their search for knowledge, in lands not under the genial and progressive traditions of the Catholic Church.

With these examples before you, and I could give you many more, you will see that you are only coming, as Catholic women, once more into your own heritage. The expansion of education for women is after all only a return to the condition of things as it existed before the breaking away of the nations from the Faith.

It therefore behooves you, as the graduates of this College, to see that you avail yourself of your return to the proper realm of educated womanhood. You will have to work hard to do so. You remember the definition of genius which is attributed to Edison. He is credited with saying that "genius

is five per cent inspiration and ninety-five per cent perspiration." In other words, no matter what God-given gifts you may possess, you must work terribly hard to get the most out of them. Work and incessant work at an idea or a theory, is the only way to develop it or to develop yourself. Careful and exact work is the greatest thing needed in the world to-day, and you ought to take your share in it.

There is much for the educated woman to do in the field of sociology, philanthropy and good government. Most of the writers and experimenters of to-day leave out of their calculations in these spheres the influence and power of religion. Their ideas for the betterment of the world make a creedless, prayerless and almost beliefless reconstruction of the relation of man to his fellow-man. They aim to have statistics, economics and the card-index take the place of faith, hope and charity. It may be within your province to illumine all these questions by showing the true position and the teaching of the Church regarding them. At any rate, you have a noble equipment with which to go forth into the world, and to take your place among the workers and scholars in the myriad ways which the field of knowledge opens up to you.

You have the opportunity in this twentieth century to renew again the magnificent showing which Catholic women scholars, teachers and professors made in the past. You can rise to as great eminence as they; in doing so you will be only living up to the great traditions of your history; and there is now no barrier here to forbid you doing so, for in this latest of centuries woman has had again thrown open to her the opportunity of learning and achievement which she always enjoyed under Catholic auspices. That the class of 1914 may do so, and that its success may inspire coming classes to emulate and surpass it, is my fervent wish for you as graduates of this College.

May every one of you attain a success of which Catholic womanhood may well be proud.

ADDRESS TO THE GRADUATES OF THE COLLEGE OF NEW ROCHELLE, 1911

IT is with much diffidence that I presume to address so many young ladies invested with the degree which marks their separation from college life. My own graduation still stands out so clearly before me that I hardly believe that I am in that fit perspective from which I could safely address words of salutary instruction to others who have assumed the hood and received the diploma. When a scholar steps forth from the college halls to take up her position either in the world of learning or in that busier world of every-day life, it is with a triumphant feeling somewhat akin to conquest. One exults almost as in the winning of a hard-fought game of athletic skill, in the feeling of mastery achieved over difficult and abstruse subjects. With the feeling that the goal has been reached, it seems almost as though it were a misnomer—even a mockery—to call it a "Commencement," when in reality you have finished your course and reached the goal of study aimed at for four long years. And when the parting comes during this week it seems an ending after all. What does it matter that learned philologists tell us that it is really a "Commencement"—that you commence to be persons of degree and begin to take upon yourselves the honors of the learned world—yet down in your hearts you look upon it as the end and the culmination of your college life. But while it rings down the curtain upon the old familiar scenes, it is really the awakening to a newer and a broader life in the realm of letters and learning.

And so the day of such conquest has come to each of you in turn, and as the young women of the Class of 1911, who have done your duty faithfully, you must now put your studies to active use and pursue still further the roads upon which you have entered in the kingdom of knowledge. If you did not do this, you would be untrue to the traditions of your col-

lege and the earnest teaching of your professors. There is an obvious mission for the Catholic college woman in the world, even aside from her womanly duties and such vocation as she may embrace. Her womanhood should be exulted in, and its cultivation be the crowning thought and glory of her life. But as she has received the light, so also should she dispense the light around her path throughout the world. You are, even more than the Vestal Virgins of ancient Rome, the keepers of the sacred fire, and you should ever guard that fire of learning and faith and see to it that its flames mount ever higher and higher. As you have received from your Alma Mater, so should you in turn give to others.

This very fact forbids you as graduates to stand still. Simply that you have arrived at this day of triumph does not mean that you should put any brake upon your forward movement. I do not believe that one of you would for a moment rest content to be merely satisfied in any easy, caressing manner with the Baccalaureate degree, as though it were a particular gem or curio, and therefore a sufficient possession for all time. It must be turned to advantage, it must be added to, and it must be made useful to the possessor and to those around her.

As I have said, I believe there is an obvious mission for the Catholic college woman, and I believe that just now the field for the exercise of that mission looms larger than ever before. It is particularly so, because just now there are, comparatively speaking, so few Catholic college women, and so many places where their learning and their womanhood combined can be displayed to such advantage.

Just now we are in the expansive age of the Church in the United States, and it is precisely in this age that there is so much constructive work for them to do. It is in this niche of the great fabric of the Church where they can nowadays fittingly place themselves with the happiest results.

Consider for a moment just what the history of the Church in these United States has been within the more than a century and a quarter of its active and actual existence. Beginning at the close of the eighteenth century with a handful of clergy and a few thousand of the laity—misunderstood, possessing but the most meager of civic rights, without learning, position or wealth among their members, save a great name here and there—they struggled on through difficulty and op-

position. Then, note the rise through the nineteenth century to the present time. In the earlier part of the last century the almost starving Irish, untrained and unlettered, came as exponents of an already depreciated, if not despised, form of faith; and cultured opponents of Catholicity pointed to them with their peasant habits and general ignorance as samples of what the Catholic Church brought forth in lands where her doctrines reigned supreme. Then there were no splendid temples here in which Our Lord was worshipped on resplendent altars and where music, painting and sculpture might show forth to the most listless observer the culture with which the Catholic Church had always surrounded Him. Nay, even the worshippers themselves were far from edifying in those earlier days. Congregations and churches defied both priest and bishops, and scandals broke out sometimes upon the smallest provocation. It seemed to justify everything that our opponents could invent to fling at us, and it was succeeded by the first attempts of an active, bitter persecution. Conceive if you can nowadays, an unlettered, poverty-stricken, hard-working minority, persecuted throughout these Atlantic States by those who thought they were doing their country service in suppressing —if not oppressing—the adherents of the oldest faith in the Christian world. Perhaps it only needed a touch of persecution to weld the Catholic body closer together and to bring them in better alignment with their spiritual superiors. At any rate, they made marvelous progress. The century just passed is a hundred years of glory. Churches, the peers of any in Christendom, have sprung up all over the land; schools and colleges (such as this one wherein I speak) have banished the unlettered ignorance of the people and have intensified their faith; institutions of mercy and charity on every hand have shown the Catholic heart to be the peer, if not the superior, of any others in this broad land. To-day at least we are coming into our own, and the magnificent Universal Church of God has put on here in this land of freedom the robes of brightness and glory that belong to her as the Bride of Christ and the heir of the ages, so as to be known and acknowledged of all men.

Along with it has come the falling away of the many shackles which stood between Catholics and their civic rights. State after State amended their constitutions until now there is no

longer upon any statute book anything to prevent a growth to our full stature as free men of this great country. As the heavy mists fade out before the glowing rays of the rising sun, each age-long relic of prejudice and hatred dissolves into nothingness, and the American who professes the Catholic Faith has at last become in every sense the peer of his fellow-man.

This was not all accomplished suddenly or without toil and struggle. It was not due particularly to the native recognition of the fellow-man or woman of a different creed. Otherwise the path onward and forward would not have been so thorny. It was due to the persistent influx of a Catholic people, who, amid all the stress and struggle, kept true to the direction pointed by their Faith, and who by their earnestness and single-heartedness won recognition for themselves among their fellow-citizens. We have impressed upon our fellow-men of other faiths, or of no faith at all, that we Catholics intend to be whole-souled and energetic members of this Commonwealth and still greater land, that we intend to march in the van of all that is to the interest of State and people, and that we declare boldly our faith in this land and its people, in its institutions and its progress, and in it as the everlasting witness of the watchfulness of God Almighty over the destinies of man.

The blossoming out of our Church and people in this great Republic of the West has been a miracle of grace and an "exaltation of them of low degree." When we contrast the position now with the position one hundred years ago, or even later than that, our hearts must go up to God with feelings of gratitude. But our task is not finished, such a glorious reminiscence is but the "commencement," just as yours is today. Here is where our work must begin; here is where we must make strong the glorious beginnings I have but recited. If the past century was one of growth, one of foundation and of establishment, so must the coming century be one of expansion and of achievement. If our fathers could do so much with such slender materials, what ought we not do with the wealth of mental, educational and material development which we have at hand?

It is precisely at this point that the mission of the Catholic college woman comes into play. Remember that all this

growth of the past century was made without the material, intellectual and moral assistance which a keen, alert and splendidly educated womanhood could have given. I do not intend to underrate the magnificent qualities and services rendered by the members of the devoted sisterhoods whose efforts in the past made possible the founding of colleges like this. At any rate, they were in the minority among a vast lay womanhood whose strong weapons were their prayers and their unswerving Faith. But now that we have the college woman, her field of duty—aside from her direct duty to herself and her family—lies straight before her. She can make the future even more glorious than the past. Her mental equipment, her training and her environment render her capable of doing so.

When a young woman goes forth from a Catholic college, where the Faith has been taught as well as the binomial theorem or conic sections, where physics and Christian ethics have not been kept apart, where the Latin of Cicero has been mingled with the Latin of liturgy, where prayer and devotion have been as usual as study and recitation, she is apt to find a somewhat cynical learned world around her. It will not be an anti-Catholic atmosphere—nothing hardly so impolite as that—for one must, you know, in these days of culture and appreciation, readily acknowledge the vast treasures of art, music and beauty which the Church created and fostered, but it will be an un-Catholic atmosphere varying all the way from doubt to amused pity. It will be somewhat akin to an expression which might be used if one were suddenly to find an enthusiast who believed in the ancient heathen gods of Greece and Rome. The expression will be almost as if one might well admire the classic statues of antiquity and glory in them, but pity the unfortunate who in these days should render worship to Jupiter, Mars or Juno, or any of the other gods of Olympus. It is this unconscious, half-veiled attitude of mind which will meet the Catholic girl graduate when she leaves college and mingles among her equals in academic honors. Sometimes it goes as far as direct hostility to and malevolent misunderstanding of our teachings.

You have all heard the story of the Parisian quack doctor, who, mounted upon a pedestal in the midst of the listening crowd, was extolling the extraordinary virtues of the remedy which he offered for sale. After many descriptions of the

changes wrought by modern medical science, and the cures effected by discarding the old methods, he concluded one of his rhapsodies about the ailments of the heart by vehemently clasping his right side. A bystander cried out: "That's wrong; the heart is not over there!" But the quack, not a whit abashed, quickly rejoined: "Vous avez tort; nous avons changé tout céla!" and never admitted his mistake.

It is this attitude of having changed everything in philosophy and science, in ethics and history, in the whole outlook upon the world, which will meet the Catholic woman graduate at the very outset. It is this attitude which her learning and her genius must learn to combat. It is she who must put the heart back into its right place. She can best employ her talents in setting things in their true perspective.

And she will find this no easy thing to do. An attitude of this kind is not frankly hostile to the Church and Church teachings, and it has no lines drawn up in battle array. Therefore, it will be all the harder to combat, especially hard from an intellectual standpoint, because no specific attack is made. To-day we have around us a neo-paganism, which grows subtly, in the general culture of to-day. It is wholly indifferent to anything pertaining to the authority of divine revelation. In its mildest, most innocuous form it takes the shape of the study of comparative religion, in its most energetic, that of positivism and monism. It does not waste itself upon the differences of creeds or dogmatic teachings. They are rather the clothes, so to speak, worn by the different individuals. But why be the devotees of fashion at all? Why not be the primitive man and woman, and let all the elemental passions and forces of human nature have their play! It is this tendency, touched up and gilded by a thousand arts of learning which the Catholic college graduate will find around her in the social and literary world. They will understand your deep feeling for the "Immaculate Conception" of Murillo, or the "Madonna del Sedia" of Raphael, but they cannot understand your recital of the rosary or the stations of the cross.

Everywhere the chief teaching of the day will be found to consist of some form of materialism or utilitarianism. Once upon a time we called a lack of the divine revelation of God to man and of the sublime knowledge of God, by its Latin name, "ignorance," and we spoke of a man being saved despite the

fact he knew not the light, by reason of his invincible ignorance. Nowadays, however, the world has grown lightly proud of its ignorance of God, and has translated it into the Greek, and called it "agnosticism." Frequently the term "agnostic" is heard almost as though it were a term denoting princely rank.

Being agnostic, the modern disciple of the learned arts cultivates necessarily what is material, and devotes herself to what is utilitarian. And the same spirit filtering down through the masses and into the business world puts these two things frankly to the fore. Once they were seemingly prepared to accept the views of the Church in regard to sin and the morality of human acts. Nowadays they are reckoned at their material value and dealt with in so far as they can fill a scheme of general utility. For instance, we were taught that the evil of crime lay in its sinfulness, but now a leading magazine has alarming headlines and a telling article upon "The Cost of Crime." When the merchant or the city budget finds crime as a liability or a debt in the balance sheet, then crime is very wrong, indeed. That it imperils immortal souls is a light thing; that it puts material pocket-books in danger is a serious matter. Temperance and right living were taught as virtues in the old-fashioned manner of the saints; to-day essays are written upon the "Cost of Disease," and the whole matter is viewed from the utilitarian standpoint of the book-keeper. In the end, morality seems to come down to a sort of trial balance to ascertain just how much wrong-doing will come to in hard cash.

The same tone of life is shown in that most insistent form of appeal to us in every place where we may be—the omnipresent advertisement. Take the advertising pages of any magazine (there are a few exceptions), the posters on wall and car space, and see how insistently they preach the gospel of utilitarianism and materialism expressed in money. Even the institutions of learning, the correspondence schools, the business colleges, and all those who profess in advertisement to put cheap and speedy knowledge into action, preach the single doctrine of gaining more money. Doubtless gainful occupation is something we should strive for. But it is, after all, merely a means—and not at end, like these vociferous advertisements proclaim on every side. In a little while the iron

will enter the soul, and the ill-trained mind will think in dollars and cents, will become so utilitarian that the only test of all things will be: "What is there in it for me; what can I get out of it for myself?" It is this attitude of mind, perhaps not so frankly exhibited, which the Catholic college woman will meet on leaving the halls where she received her learning.

There is consequently always a need for a lay apostolate of learning which the college graduate can fill. Young women who know the position and attitude of the Catholic Church upon the countless questions of the day, or who have the means of ascertaining with ease and exactness such attitude, have a duty cast upon them of championing the truth of what they have learned. It is incredible that, even from a historical standpoint, an organization which has lasted for two thousand years, like the Catholic Church, and which has profoundly stamped her impress upon the history, literature, laws and customs of every civilized people, should be ignored and misunderstood by those who are not of her. If we were considering merely the history and art of ancient Egypt, as revealed in the papyrus, the hieroglyphic and the temple, a scholar would blush not to set aright erroneous impressions and mistaken ideas if he had the knowledge and the means of doing so. And a scholar who loved the subject he studied would be proud to add whatever he could to set human knowledge aright in that regard. If such an attitude can be maintained toward a civilization which was dead ages ago, what shall we say should be the attitude of a Catholic graduate toward the living, pulsing personality of the Catholic Church which has dominated the civilization of twenty centuries?

This century is the century of expansion, and you must be factors in the growth and expansion. Our material growth as Catholics is approaching a climax, very much as a tree or a flower assumes its maximum growth. But now has come the time when the growth of the Church, like that of the tree or flower, must result in blossom and fruit. Aside from the spiritual and moral fruits of perfection in God's law, there is no greater fruit than that of intellectual development. It is to this task that you, as graduates of this College of New Rochelle, should address yourselves. You are a part of this era of expansion; you must have some glorious part in the development of this great "City of God" during the present century,

and must be of those who shall make plain the way to those who stand intellectually outside the Light which enlighteneth the world. We say again and again in the Creed: "I believe in one holy Catholic and Apostolic Church," and we should prove our Faith by showing to the world, both learned and unlearned, the beauty, the truth and the Catholicity of that Faith, and show its adaptation to the twentieth century as fully as to any century that ever preceded it.

The championship of what you feel and what you have learned within these walls is not and need not be incompatible with the other duties in life. The Class of 1911, and the classes which will succeed it, have both the knowledge and the tact to be effective upon the appropriate occasion, and they can go forth into the world crowned with their scholastic honors, proud to be of service to their Alma Mater, to their professors who taught them right thinking and effective expression, and to the Church whose history they can proudly celebrate, and whose expansion and acceptance throughout the present century in this land they can earnestly further and assist. Thus you will really "commence" to be true citizens in the realm of letters, for thus you will render the noblest service to yourselves and to your country.

I wish the Class of 1911 all success, honor and happiness in everything they undertake.

ADDRESS TO THE GRADUATES OF GEORGETOWN UNIVERSITY, 1911

IN coming before you, after so much has been said, I feel that in some way I am merely delaying you in the final event of your scholastic life. You are now eager to be up and doing, and no one can really say lasting things upon this day of joyous farewells. When a scholar steps forth from the college halls to take up his position, either in the world of learning or in that busier world of everyday life, it is with a triumphant feeling somewhat akin to conquest. One exults almost as in the winning of a hard-fought game of athletic skill with the glorious feeling of mastery achieved over difficult and abstruse subjects.

With the feeling that the goal has been reached, it seems almost as though it were a misnomer—perhaps even a mockery—to call it a "Commencement," when in reality you have finished your course and have reached the goal of study aimed at for so many years. When the parting from old classmates, from the familiar scenes around you, comes during this week, it seems that it is an ending after all. What does it matter that learned philologists tell us that it is really a "commencement," that you now commence to be persons of degree and begin to take on yourselves the honors of the learned world—for down in your hearts you look upon it as the culmination of your college life. You say farewell to the old classrooms, the "Walks," the athletic field, your comrades and professors, and there is after all a sense of coming to an end instead of beginning. Yet while the day rings down the curtain upon old scenes, it is really the awakening to a newer and a broader life in the realm of letters and usefulness.

The day of final conquest has now come to each of you, and you must now put your studies into active use and pursue still further the roads upon which you have entered in the kingdom of knowledge. If you did not do this earnestly and

faithfully you would be untrue to the traditions of your college and the teaching of your professors. Your graduation must be turned to account; it must be added to and made useful, both to the possessor and to those around him. The college man must progress, if anything, somewhat more than those who have not had his advantages, if his study and his development are to be of any avail.

A man must, if he is to accomplish anything in this world—anything beyond the mere necessities of food, raiment and shelter, and sometimes they mean a multitude of things—keep true to his ideals, to the high standard which he sets himself. Of course, in the hurly-burly, the stress and strain of life, one is somewhat like a ship in the sea; a point or so is lost from the true course of life, but an earnest active mind, like a careful helmsman, will bring himself back to his true course again. The motto of Georgetown University, which is emblazoned on its shield, *"utraque unum"*—two blended in one—is like that of this country, a great one. Perhaps many of us are not aware that the words of this motto are found in the great Antiphon sung by the Church in Advent, on December 22, when the cry of eager expectation is: "O King of the nations, yea, and the desire thereof; O Corner Stone, who blendest two in one (*qui facis utraque unum*); come to save man whom Thou hast made of the dust of the earth!" It sounds the keynote of all true progress here on earth; the blending of the divine with the human; the mingling of the spiritual with the material in every effort of man to go forward. It has not only been the motto of this University; it has been the very warp and woof of its teaching. You and I who have just received its degrees can testify that while it has evoked the mental and intellectual powers of the mind and has taught us to use all our natural gifts, it has at the same time never lost sight for a moment of the spiritual and higher nature that lies within us. It is the educational blending of the two in one which makes firm the faith of Georgetown in the sons which she sends forth into the world. All those sons, as events since the last Commencement have shown, have been found worthy of the highest places in the land.

In this twentieth century we have but to look upon the noble record of the century just closed in order to take heart

for the century which lies before us. In physical and industrial development, in inventive genius and in mechanical and scientific discovery, it has surpassed all previous epochs. Indeed, sometimes we have made so much progress along purely material lines that we have lost sight of the higher and nobler side of things. Life cannot be wholly mechanical or material. Often our inventions and improvements have defeated their very ends. In the book entitled "Is Mankind Advancing," the author says:

"Think of the time saved by the telephone, the telegraph, the typewriter, the cotton and wollen and silk mills, the iron foundries, the sewing machines, the mowing machines, the reapers and harvesters, the swift trains, the electric trolleys, the subways and automobiles, the escalators and elevators! What a vast volume of time has been saved! Time that used to be wasted, now saved for man and put away where moth doth not corrupt nor thieves break in and steal! There are æons of it; time enough to double men's lives. Time enough to give every human being an abundance of leisure. An industrial revolution, the miracles of modern machinery, millions of brains are directed upon the problem; all having for their one sole object—to save time!

"And what is the result? The result is that men have less time nowadays than they ever have had since the world began. What becomes of all the time thus saved? Where does it go? Except in the rural districts (where there is no machinery for saving time, but where alone there is any to be found) every one is pressed for time.

"The leisure which we gain by time-saving machinery seems almost to be tainted. Like the gambler's winnings, it is seldom put to any good use, but is soon expended in a hundred hurried follies.

"A Western farmer, who enjoyed a calm moment at the close of a busy life, one day reflected upon his past and discovered to his consternation that he had spent his existence in growing corn to feed hogs, in order to buy more land on which to grow more corn to raise more hogs on, and so on. Thus we invent machinery for the purpose of saving time in order to produce more things and to get there more quickly, in order to save more time to get more things and to get there more quickly, and over again, *ad infinitum.*"

Is this real progress? True, it is piling up more material things, making huge mathematical results; but in the end does the individual man get any more real value out of life than his fathers did? Does he, after all his hurry and hustle, awake any more of the finer and nobler side of life—to say nothing of the spiritual and moral side—than his predecessor did? Only so much of our material result as contribute to the building up of a finer man, a better country, and a more enlightened civilization, can be said to be any real progress after all.

Yet in many respects our progress has been along the best and noblest lines of human endeavor. We have set among the nations of the earth a new conception of the functions of government. Before its time, legislatures and courts had been at best but docile servants of the ruler. Occasionally legislative bodies had defied the king who could do no wrong, but they both alike had overawed and tyrannized the judges who were to interpret the laws. We embarked upon a new experiment in government. Thenceforth the legislature was to be independent of the executive, whilst the courts were to be independent of both. Laws might be made, but the maker might not execute them; still less was he to have the power of judging the citizen under them. Each sphere of government was restrained within its own boundary, in order that the citizen might grow to his full stature as a man. Added to that, we provided that the State should not enter upon the domain of religion, but should remain nevertheless its protector and well-wisher. The success of our experiment in new and untried government, as exemplified in our history, has been a magnificent tribute to its excellence and stability. The panorama of American history, since the United States came into being, is one of which we can be proud, and one which we must pledge ourselves to continue in all its excellencies, whilst pruning away any noxious growths that might seem to threaten it.

Nor is this the only example of progress which appeals to us. Consider for a moment just what the history of the Catholic Church in the United States has been within the more than a century and a quarter of its active existence.

Beginning at the close of the eighteenth century with a handful of clergy and a few thousand of laity, misunderstood, possessing but the most meager of civic rights, with no men of

learning, wealth or position among their members—save a great name here and there—they struggled on through difficulty and opposition. Then note the rise through the nineteenth century to the present time. In the earlier part of the last century, the almost starving Irish, untrained and unlettered, came as exponents of an already depreciated, if not despised, form of faith; and cultured opponents pointed to them with their peasant habits and general ignorance as the fruits which the Catholic Church brought forth in the lands where her doctrines reigned supreme. Then there were no splendid temples here, in which Our Lord was worshipped on resplendent altars, and where music, painting and sculpture might show forth to the most listless observer the culture which the Church encouraged. Even the worshippers themselves were far from edifying in those earlier days, and dissensions broke out upon small provocation. It seemed to justify whatever our opponents could invent to fling at us; and it was succeeded by a short-lived but active persecution.

Conceive, if you can nowadays, an unlettered, poverty-stricken, hard-working minority persecuted throughout these Atlantic States by those who thought they were doing their country service in suppressing—if not actually oppressing—and adherents of the oldest Faith in the Christian world. Perhaps it only needed a touch of persecution to bring the Catholic body closer together, and make them more determined to succeed. At any rate, they made marvelous progress. Churches, the peers of any in Christendom, have sprung up all over the land; schools, colleges and universities have banished the unlettered ignorance of the people while intensifying their faith; institutions of mercy and charity on every hand have shown their hearts to be as great as any in this broad land. They have made material and earthly progress equal to any in the world, but have not forgotten the saving precepts which sanctified everything which they undertook. The magnificent statistics gathered by the Government but a short time ago are an eloquent testimony of that progress. To-day at least, this great Universal Church of God has put on in this land of freedom the robes of brightness and glory which belong to her as the Bride of Christ and the heir of the ages, so as to be known and acknowledged of all men.

Such a glorious reminiscence is but a "commencement," ex-

actly as yours is to-day. Here is where our work must begin; here is where we must make strong the glorious beginnings I have but recited. If the past century in State, Church and civilization was one of growth, one of foundation and one of establishment, so must the coming century be one of expansion and of achievement. If our fathers could do so much with such slender materials, what ought we not do with the wealth of mental, educational and material development which we have at hand?

To-day all around us we have examples of the undue power and enormous aggregations of wealth, on the one hand, and the threatened overturn of society and confiscation of the sources of that wealth, on the other. The gradual monopoly of the necessaries of life, of the means of transportation, of even the means of the diffusion of knowledge, threatens our national life and liberties. On the other hand, a rising tide of discontent against capital and wealth finds its most outspoken advocates in socialism and threatens not only our government, as presently constituted, but the very principles of order upon which it is founded. In their cry for economic and social reform, these advocates would go so far as to destroy the old landmarks of civilization—religion, the family, and clean living. We cannot afford to yield either to the pressure of the one or to the demands of the other. If progress is to be made it must be made along the lines of reconciliation.

When we studied in boyhood our elementary catechism, we learned as primary truths the commands, "Thou shalt not steal" and "Thou shalt not covet," and that among the sins which cry to heaven for vengeance are oppression of the poor and defrauding laborers of their wage. On these may be built the entire economic and political theory of the modern State. All the material ills which cry for reform are but a variation of these themes, or of the machinery by which they are exploited. Those commands point the direction in which the cure must be sought.

There are no men in these United States upon whom the task of making straight the tangled paths of human progress should rest more than upon the college graduates. It is the noblest aim they can have in life. The entry of large-minded college men, who know their Faith and love their country, into

the task of solving these difficulties will be one of the greatest elements of progress this age can give.

But it can only be done by studying the examples of real progress made in the past and by intently observing what our Faith has made essential. It demands clear thinking and clean living. Things must be put in their true perspective. If the great needs of life and civic conduct are to be met, as they will be met, we, as graduates of Georgetown, should stand as a necessary and important part among those who are to meet them. In that way we shall be able to contribute our portion to the progress of the coming century.

THE PROPOSED CATHOLIC ASSOCIATION

THIS is primarily an association of Catholic gentlemen to render aid to the Church in a field which has hitherto been neglected in our American life. We have magnificent churches, schools and missions, a capable and energetic priesthood to promote Catholic Faith, devotion and practice among Catholics themselves, as well as to teach it to others outside the fold. We have charitable and educational institutions and societies of every kind, with devoted and untiring workers, men and women, lay and cleric. We have clubs, societies and fraternities devoted to Catholic interests, enthusiasms and culture, and these are steadily growing everywhere. But all of these are for Catholics primarily, and, with the exception of the preaching of the faith and the practice of charity, are not for the world at large. And the world at large so regards them; the very matters they touch on, the very aims and objects they profess, are regarded as peculiarly fitted for the children of the Church and as such fail to arrest the attention and challenge the interest of others. And, in so much as we fail in this regard, we fail to take our proper place in public opinion. It is to correct this, to awaken a regard for the Catholic viewpoint and to arouse a healthy, vigorous and inquiring public opinion upon things Catholic in the everyday world that this association has been formed.

We do not intend to trench upon any of the existing Catholic societies. We rather desire to fill a place which they have not been able to find time and opportunity to occupy. We will leave to the clergy and their coadjutors the teaching of faith and doctrine; we will leave to the charitable societies the task of caring for the needy; we will leave to the club and the kindred organizations the development of social and intellectual interests; our purpose is to assist them along other and parallel lines.

So much for the proposed association from a negative standpoint. Now for an outline of the positive work proposed. This statement is not intended to be a declaration of principles or a measurement of the boundary lines of our activities or in any wise limiting what we hope to accomplish. Some of the things set forth here may be abandoned later, on finding that they are accomplished better through other channels and other activities. Other things not even hinted at or even contemplated now may hereafter be taken up by us, if deemed expedient or necessary. Still larger activities may be presented to us in the future which cannot now be even foreseen or imagined. Therefore what is stated here may be regarded as only in a measure the duties and activities of the proposed Catholic Association.

A word or so of the origin or immediate starting point of this proposed association may not be out of place. Last year the so-called Law of Separation of Church and State was put in operation in France. Its terms were so completely subversive of the constitution of the Church, so bent on making the Church in France little less than a civil corporation under the administration of the State, that the bishops, clergy and Catholic people of France could not and would not submit to its drastic provisions, and preferred to lose their property rather than surrender their liberty of worship. The American press, and, in fact, the majority of American publicists, apparently conceiving that separation in France meant what separation in America means, took up the side of the French government, and in the press and on the rostrum poured forth statements and arguments to the effect that the Church, its priests and people were in the wrong, and should be considered as engaged in a movement little less than treasonable to the French Republic. This was reiterated from day to day and largely influenced public opinion in America. These statements, however, were not permitted to go unchallenged. A committee was organized, on the initiative of the Archbishop, by which preparation was made for a great problem meeting in which a fair-minded review of the events in France was presented and a statement of the attitude and aims of the churchmen of France was set forth, while the animus and acts of the French government were contrasted with the real freedom guaranteed by our constitution in this free land. The success of that great meeting was almost instantaneous in changing American public opinion.

The American public saw that there was another side to the story; that the facts and figures they had received needed essential additions, corrections and alterations, and that some were misstated altogether; many of the best-equipped American writers warmly espoused the Catholic view, and even those who were strongly biased moderated in a marked degree their adverse opinions.

It was in preparing for this meeting, in searching out and obtaining the data and necessary information for the subjects dwelt upon, in disseminating the news of the meeting and the results accomplished by it, that the need of such an organization as the present proposed association was most strongly felt. In other words, we realized the need of some sort of a well-equipped and permanent society, which might present to our fellow-Americans the true facts and history of any movement, past or present, with which the Church is or has been identified. The Church and her doctrines have their defenders, able and conscientious men, everywhere, but the great American public outside of the Church is either biased or indifferent to what manner of constitution or teaching she may have, and seldom awakens to it except when some sudden occasion arises. If then a statement in favor of the Church or her activities comes from a professedly Catholic source it is taken as special pleading, and therefore loses much of its force. Oftentimes a positive misstatement of the truth and the facts involved is the only notice the average American receives of Catholic events, and the matter has passed from his mind before the truth has been ascertained and the proper statement presented. Yet the American public, used as it is to political and business discussions, will recognize the value and correctness of a statement, if it is placed purely and simply upon a basis of justice and fair play. While it might be indifferent to a special plea, professedly Catholic, and therefore fail unintentionally to do justice, it will respond to an appeal or a statement made upon the sole ground that it contains the actual facts involved, irrespective of whether the statement itself is in favor of the Catholic view or not. In other words, it is the primary standpoint of the article or statement which arrests the attention of the public. If it professes to be something Catholic and to be written because it is Catholic, the probability is that it will be ignored; but if it profess to contain the facts of the case and to give the

original sources or the exact points involved merely for the sake of enlightenment or for the correction of misinformation, it will produce an impression far greater and lasting and will be welcomed by all who desire to hear all sides of a question. It is therefore to meet this want, and other kindred wants, that we believe a society such as we contemplate to be necessary.

A healthy, appreciative public opinion cannot be formed in a moment. Assuming, for instance, that we succeeded in removing many false impressions about the struggle in France and corrected much erroneous information, it does not mean that we shall not have to do the work over again to-morrow or the next day, when a new batch of news comes over the cables, or a fresh crisis arrives. In the English tradition and literature, which we in America inherit, bias and prejudice against Catholic principles and Catholic history have been so interwoven that a distrust or tendency to hasty and adverse judgment on things Catholic exists in nearly every man who has not either taken the pains or had the leisure to inform himself about them. Sometimes malevolence makes such adverse judgment worse. It becomes, therefore, our duty when the occasion arises, to lay before our fellow-citizens in America such an array of facts, information and correct deductions concerning the current civil and temporal relations of the Church with the nations and peoples of the earth, and particularly in our own country, in a temperate and dispassionate manner, so that our fellow-Americans, even if they do not wholly agree with us, may nevertheless obtain and disseminate correct news of any event or question involving the Church. The American public should be as well informed upon questions touching the Catholic Church and her duly constituted authorities as upon the tariff, the railroad, the currency, or the foreign policy of the United States, or upon the science, literature and art of the day. And it should be our duty to supply such information in an appropriate manner, giving a dignified statement of the facts and principles involved in the particular case under consideration.

How this may best be accomplished and what particular form it shall take, is one of the problems confronting us. What we consider here are the most obvious wants at this particular time and the means we shall have to use in order to supply them. It goes without saying that a fair amount of money will be required to put the association upon its feet and to make it really

practical. The ground to be covered is so vast and the need of exact information so far reaching in many fields, that the expense will be not inconsiderable. But, assuming that the interest taken in the movement is sufficient to assure the income needed, the present field of the association can be briefly sketched.

In order to collect accurate information regarding the present status of the Church in European countries, correspondents must be stationed at, say, London, Paris, Madrid, Vienna, Berlin, and above all, at Rome. Foreign newspapers must be taken from nearly every large European city, at all events from every capital and centre of Catholic interest. Facts and exact statements concerning the relations of Catholic societies, clergy, schools, teaching, etc., must be ascertained and preserved. Every effort must be made to keep up with the political and social movements throughout the world, and a sufficient library bearing on these subjects must be established. A clipping bureau and telegraphic service will be required to facilitate matters. The net results of such researches and investigations must be conveyed to the American press by news items, contributed articles, direct corrections of erroneous statements, and by public address, or, where necessary by authoritative statements, so that the general public may be kept correctly informed of the progress, attitude and doings of the Catholic Church abroad and at home, and not have to rely on ill-digested and sometimes malevolent scraps of news such as now appear in the papers. Matters of interest to the Church should be followed up to their conclusion, so that the public may be made aware of the outcome. For instance, we were informed recently about Queen Margherita of Italy obtaining land in Rome for the monks by taking it away from the soldiers, but we are not told where the land was, under what circumstances it was taken, whether it originally belonged to the monks, or any of the essential events connected therewith, except just sufficient to put the Church in the rôle of a usurper. Another instance were the editorials in the "Evening Post" recently, as to the alleged hostility between the regular and secular clergy in France. With an equipped organization we could correct or explain those matters in time for the next issue of the paper. As it is, we shall have to await the tardy arrival of letters or newspapers from abroad.

Canards of all kinds in regard to the Church and her clergy and members in all parts of the world are freely reported in the press. These could be instantly corrected through such an organization. Grave calumnies affecting important persons can be refuted by it. Statements of fact inaccessible to ordinary readers because of their unfamiliarity with foreign tongues and their remoteness from the scene can be readily obtained through this association. Inquiries for specified purposes and for special information on particular subjects can likewise be pursued through its officials and members. Any one here in New York with limited means of information can thus set in motion the machinery to obtain exact knowledge upon any one of the subjects of the day touching the relations of the Church and churchmen to civil affairs.

The same method can be employed relative to matters exclusively confined to this country. The association could maintain correspondents at every important centre in the United States, and obtain and preserve current reports upon all matters affecting the interests of the Church. Such matters as legislation and the trend of public thought affecting the rights of the Church in the family, the child, the school, secular property, the Indians, the poor and afflicted, charitable institutions, the welfare of Catholics in the army, the navy and the general government service, can be fully investigated and the results tabulated and preserved. The relations of the government with, as well as the internal relations of, our annexed dependencies, like Porto Rico, the Philippines, Panama; the rights, freedom and exercise of the teachings and worship of the Catholic Church, and its growth and progress in these countries, can be fully obtained and recorded, as well as all questions affecting Catholic interests in the United States. Data and facts thus obtained may be published from time to time in the public prints, or made the subjects of the lecture platform, the pulpit and the public meeting, as the case may require, or brought to the attention of the public in other convenient ways.

The American press is eager to get news. Why not utilize this great instrument of publicity to disseminate Catholic news, based upon ascertained and authentic facts, and demonstrate to the world that Catholics are bending their energies for the welfare of their country and seeking to establish the Kingdom of God on earth? We need not insist that this is the work of

the Church, as such, but is the record of the activities of individual citizens, or of a body of citizens, vying with their fellow-men to better the world and lead it into paths of truth, honesty and uprightness.

When the need for public action arises, this association may then take even more energetic measures. When the need arises, it can awaken public sentiment, arrange for public meetings and gatherings, and present the proper views to the public in general, or to officials, courts or legislatures, as the case may require. In truth, there is no limit to its activities and it may enlist the coöperation of the brightest and most active minds in its work of enlightening public opinion as to the merits of Catholic views and Catholic rights in a given case. The successful activities of such an association in informing a fair-minded public of the acts, teachings, principles and aims of the Catholic Church in civil and temporal affairs, may prepare the way for that long-wished-for Catholic daily newspaper. This latter, however, is surely an inspiration for the future, and not an immediately practical aim of the association, as we are outlining its possible activities.

We are not aware probably of the wealth of material at our command to illustrate the progress, dignity and defense of the Church. An organization such as we contemplate would bring it out. The Catholic Encyclopedia surprised and delighted everybody by its showing of American scholars, both clerics and laymen, who were versed in the history, doctrine and development of the Church. The same thing would without doubt be experienced here. We do not realize the powers for good which we can command, or how wide would be the influence of such a movement. The Church has no longer any need to apologize for its exercise and policy in the United States; it can now insist that it become as well known in all its civil relations as the Panama Canal or the Railroad Question, quite irrespective of its dogmatic teachings or its ecclesiastical organization, and a succession of daily, weekly and monthly itemized truths, as well as lengthier statements concerning its temporal relations, will contribute to place it before the American public without prejudice or bias.

The average American will entertain a finer and heartier respect for the Church and her institutions the more he knows of them, and the less likely will he be to assail or injure them.

It may not, and probably will not, make him a Catholic or give him a desire to enter the Church. But whatever abates prejudice, whatever increases appreciation, and whatever makes the Catholic, his creed and his manner of life and thought better known and more highly valued by his fellow-Americans, should be welcomed and encouraged. For this we commend the proposed organization, the Catholic Association, and bespeak for it the approval and support of all who have the interests of the Church at heart.

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